

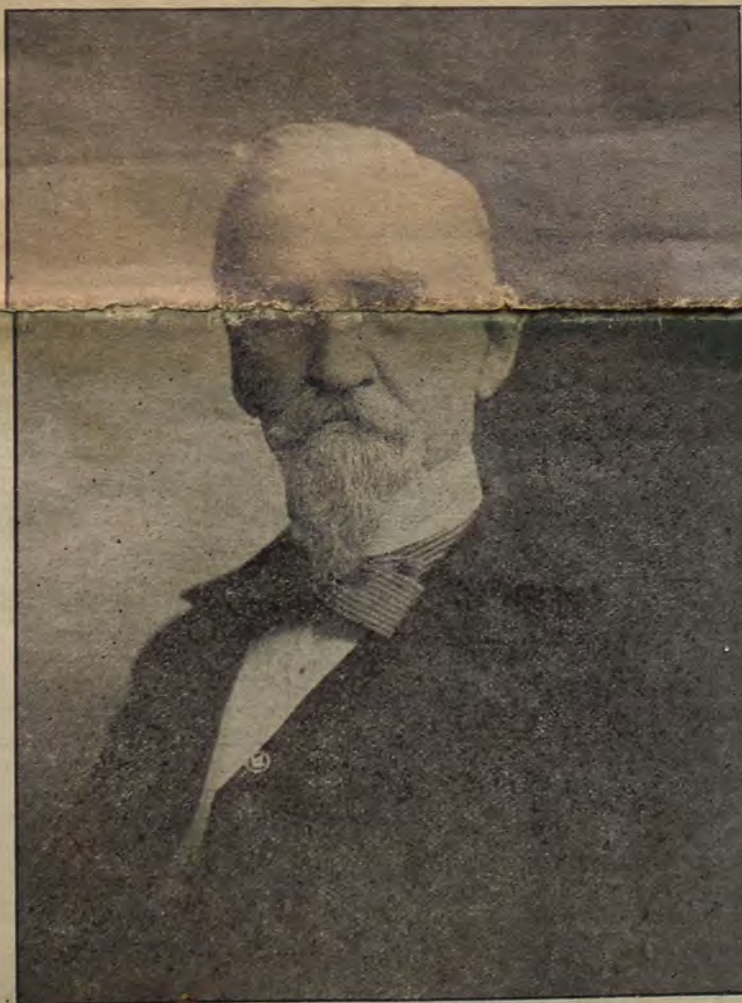
Light of Truth

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M. T. C. FLOWER.

An Exponent of the
Philosophy of Life.

HARPER ILLS SYN COLSO

DEPARTMENT OF

PSYCHICAL PHENOMENA.

Personal Experiences Proving Spirit Return

BIOGRAPHICAL SKETCH OF

LILIAN WHITING

(Abridged From B. O. Flower's Editorial in The Coming Age.)

Miss Whiting was born in New York, almost within the sound of the roar of Niagara Falls. The love of literature, early fostered in the girl, led to a desire to express her own thoughts or to shadow forth some of the beautiful things that haunted her mind. And so, following the imperious prompting of her soul, Miss Whiting at a very early age began to write.

Her first important essay was on Margaret Fuller, and its excellence was such that it was not only promptly accepted and published in the Cincinnati Commercial, but it secured for the young girl a position in the crowded ranks of journalism.

Miss Whiting has maintained an inflexible loyalty to the high ideals held when yet a girl she adopted journalism as a profession. It is not too much to say that, if the editorial and reportorial staffs of our great dailies were filled with such conscientious and generous-hearted thinkers as she, the daily press would soon so elevate and ennoble humanity that civilization would be transformed, for it, more than any other factor in modern life, is doubtful whether the school, the church, and the rostrum together exert a greater influence over millions of lives than the daily and weekly press; and nothing is truer than that we reflect in our lives that which is held in our thought world. Marcus Aurelius uttered a profound truth when he said, "Such as are thy habitual thoughts, such also will be the character of thy mind, for the soul is dyed by its thoughts." That our author has fully appreciated the high and sacred trust which is given to the journalist, as a molder of thought and a shaper of human destiny, is seen from the following observation made in a discussion of "The Ethics of Journalism."

The assumption that journalism, the greatest of modern forces, is a matter of art and ethics, is one that can hardly fail to be conceded by the reader; for the finer civilization in which we are beginning to live, and which is at once the cause and effect of finer forces, demands artistic form and ethical purpose as the vital factors of every great achievement. In no expression of life is this fact more clearly shown than in journalism. For, indeed, when we come to scrutinize this all-pervasive force, this marvelous influence which, by remolding and directing the individual, is shaping the national destiny, we see its claim is that of life itself, and we recognize that newspapers have souls, whatever may be said of corporations. The newspaper is not only the contemporary, but it is the magic mirror, turned forward; and it shows us not only what is, but what should be. The actual and the ideal meet in its pages.

During the 14 years in which Miss Whiting has been engaged in journalistic work she had steadily risen in the literary world as a finished essayist and a literary critic of rare discernment. Her first book, "The World Beautiful," first series, was warmly welcomed and was followed by two companion volumes, second and third series.

In "After Her Death" we have in part the wonderful record of Miss Whiting's psychical experiences, be-

ginning with the passing into the spirit world of her dear friend, Kate Field. There is much in this book of deep interest to students of psychic phenomena, although the subject is not dwelt upon as fully and circumstantially as one could wish, for the reason that much of the matter belongs to the records of the Society for Psychical Research and could not be used before it comes out in the proceedings of that society.

Miss Whiting's volume of verse, entitled "From Dreamland Sent," proved justly popular. It is a volume studded with gems. Here is a little waif entitled "A Christmas Message," which reflects in a real way the author's spirit:

Though I sit in darkness this Christmas eve,
I know that the world is fair,
And the musical chime of the Christmas bells
Will ring on the morning air.

And though I have neither gems nor gold
As tokens to place before you,
I will not repine, for Love greater than mine
Its gladness and grace throws o'er you.

And I will arise and rejoice today
In the world's glad loving and giving,
And will sing a song in my heart alway
For the untold richness of living.

For the comfort of Hope and the beauty
of Love,
For the Faith that falleth us never;
For the Peace on Earth and Good Will
And the Star that shineth forever!

Miss Whiting's two important works, entitled "Kate Field, a Record," and "A Study of Elizabeth Barrett Browning," will be published this month. Their appearance has been eagerly awaited by thousands of thoughtful people who have derived inspiration and an incentive to nobler efforts from her former works, and have learned to know that whatever comes from her pen will be helpful, because vibrant with spiritual enthusiasm and that large faith which makes life and work a joy and blessing.

PERSONAL EXPERIENCES IN PSYCHICAL INVESTIGATION.

Conversation With Lilian Whiting.

(By B. O. Flower.)

Q. Miss Whiting, will you tell us how long you have been interested in psychical investigations?

A. In psychical research, so called, I have been deeply interested since first hearing of the work by this specific designation, and I was one of the early members of the American branch of the English society that was formed under this name. My friend, Miss Kate Field, made a remark in a private letter to me, somewhere in the early decade of the eighties, to the effect that "I look to see science prove immortality." I think this was almost, if not quite, my first illumination toward the possibility of scientific demonstration of religious and spiritual truth, though I believe the English society, whose work Dr. Hodgson has so ably established in this country, had at that time been an organized association for several years. During the entire decade of 1880-1890 I was absorbed in literary matters—in my work of literary editorship on a daily newspaper,—and,

being constantly on the alert for every literary movement in Europe and in our own country, I was not, at that time, so consciously following the special development of man's spiritual faculties and the great work that was then in active progress among the leaders of it in France, England, and our own country, as I have been since 1890. Yet the interest in this line was always a part of my daily and hourly experience, and this confession, indeed, includes your question.

Q. At what age did you first have psychical experiences?

A. In fact, what we now call psychic experiences have been constantly familiar to me from my earliest remembrance. As a little child lying in my crib I remember seeing lights about the room which I thought of as "the angels." I do not know just how I came to apply this name to the starry flashes in the dark; but, instead of being alarmed, it never seemed to occur to my childish consciousness that these appearances were not as natural as sunshine or lamplight, and I remember I was often rather impatient to be left alone in the dark that I might enjoy, not merely vague forms and lights that I saw, but certain wonderful happiness which, of course, I did not then question or analyze. There were to me pictures in the air,—beautiful scenery, flowers, and sometimes faces,—all of which I accepted as unquestioningly as a child accepts any of the phenomena about him. This sense of unseen companionship has been a part of my very identity always; but until within the past dozen years or so I should call it an unconscious consciousness. I hardly thought more about it than I did about the air I breathed. It was simply in and of my daily life. As I look back now over many events I can see how practical a matter in my life was this unseen guidance. I was reared in the faith I hold most precious,—that of the Episcopal church,—and much that we now in these latter days call psychic matters was to me simply the religious life. My mother was very psychic, although until of late years I only regarded her experiences, so far as I thought of them at all, as those pertaining to her religious life. From the summer of 1880 until the consecration of the Rev. Dr. Phillips Brooks as bishop (in October of 1891) it was my inestimable privilege to come under the determining influence of his ministry. His marvelous sermons forged the link between the ceremonial observance of religion and the life of spirituality, or perhaps I should rather say that he vitalized religion with spirituality and revealed that the spiritual life is infinitely helped and strengthened in its progress by the observance of our formal church ceremonials; that attendance on organized worship, the entering into the great life of the church as a whole (in whatever denomination one may find himself drawn), and the partaking of the holy sacrament of communion—that all these are the divine aids and the means by which we may strive to develop our spiritual life. The priceless privilege of thus enjoying the ministry of Dr. Phillips Brooks has been continued to me in the great and uplifting ministry of his successor, the Rev. Dr. E. Winchester Donald, who is doing a work, not only in his own parish, but in its relation to the general progress of the age, that is remarkable in its scope and its vitality of influence.

Q. Will you relate a few of your psychical experiences to us?

A. As I have already said, a certain unconscious cognizance, if I may so express it, of an unseen world and unseen companionship has been a part of my very life from my earliest remem-

brance; and, of specific occurrences which in these later years I have come to recognize, there have been more than I could detail in an entire number of The Coming Age. Naturally, a large proportion of these would hold no interest for the public, and are too personal in their nature to offer here. Yet all these experiences, with all of us, are inevitably personal, and in our common discussions and comparisons of experiences we are all learning to waive this objection and speak frankly. And, with this general apology and plea for the kind charity of the reader, I will simply reply to the question asked. Frances Willard used to say that we were placed in this world to exchange and discuss our experiences, and there is a hint of counsel in this remark.

A certain combination of circumstances had caused me some years ago to decide leaving the Boston life that had become so infinitely dear to me, and go to New York. The arrangements were in progress when, one day in my own rooms, as I was looking from my window on the blue waters of the Charles that danced and sparkled under a flood of golden light, I suddenly heard an audible voice saying, "Stay where you are; your work is not done here."

At the time I was not even surprised. Afterward, as I looked back on it, the occurrence seemed strange and phenomenal. At the moment I did not think of it as other than perfectly natural, and I replied, as naturally, "I'm very glad. I could not bear to go away." It may sound incredible to assert that I desisted in my purposes, but it is true, and, however unflattering to any aspiration to be regarded as possessing a modicum of common sense, I must yet confess that I put on my hat and went over to see some new pictures in the museum, and sat down to dinner that night as calmly as if I had never dreamed of making any change. All the reasons for doing so seemed to have been dispelled, and still—nothing had happened. Not till the next day—then something did happen that, in any case, would have held me in Boston. But this entire reliance in a way quite outside of one's knowledge of any facts on which to rely,—that comes to so many of us under similar conditions—what can we say of it, after all, save in the words of the psalmist: "Thou wilt keep him in perfect peace whose mind is stayed upon thee?" It is, I think, the spirit's perception of unseen leading—the spirit's recognition that

God's in his heaven:

All's right with the world:

that produces this wonderful sense of serene uplift and happiness.

As I have said, the next day something did happen. Certain very definite reasons arose for making no change of location, and the most charming and satisfactory solution of the uncertainty came about.

Now, in this case the psychical experience of the voice telling me to remain where I was seems certainly supported by such practical actualities that I can not believe myself the victim of a delusion.

Q. Have you ever beheld any apparitions, and if so will you describe them and the circumstances under which you beheld them?

A.—In the late autumn of 1880 I was very ill with pneumonia, and recovery seemed improbable. At that time I saw my mother (who had been in the unseen for several years) standing by my bedside in the most natural way. This seems to me now very simple, for when one is so ill he is doubtless already partially released from his

physical body and the physical world; and he thus is a partial inhabitant of the unseen world and sees those who are there just as, while an inhabitant of the physical world, he sees those who are here.

Q. Have your experiences with Mrs. Piper been of a conclusive character, that is, have they established in your mind the authenticity of the messages which have purported to come from Miss Field?

A. My experiences with Mrs. Piper, the very remarkable medium who for many years has been under the auspices of the Society for Psychical Research, have been of the most absolutely conclusive character; and there is in my mind no more doubt that the messages written through her hand, purporting to come from Miss Kate Field, are really from her than there is that the questions to which I am replying are asked by yourself. In any effort to select from this vast, accumulative mass of evidence specific incidents to relate to others, I always find that the amount of evidence itself is an embarrassment of riches—that the conversations extending through a long series of sittings were all more or less linked together, and, what is the most important element in it of all, these conversations were constantly relating themselves, in the intervals between the sittings, to the actual course of life in daily affairs. No one seance stands out isolated; each and all bear the interrelation of a constant communion of spirit to spirit, which apparently persisted—and persists—between Miss Field and myself. Thus, all the seances with Mrs. Piper were like actual talks, viva voce, in certain meetings with the friend with whom one has been all the time in perpetual daily correspondence. At such meetings friends are apt to speak to each other more or less of the matters which they have mutually discussed in their daily letters. Now, substitute telepathic intercourse for epistolary correspondence, and there is the analogy of my communications from Miss Field through Mrs. Piper's hand, as relating itself to my constant telepathic intercourse with her day by day. Again, as these seances were by the kind permission of Dr. Hodgson, the matter, strictly speaking, belongs to the records of the Psychical Society, to be drawn upon by Dr. Hodgson as he sees fit in his reports, which are so valuable in their authoritative nature. By the generous courtesy of Dr. Hodgson I was enabled to use a portion of these experiences in my books, "After Her Death" and the third series of "The World Beautiful."

At one time I asked Miss Field about a provision of her will which involved matters unknown to me. The hand of the medium wrote pages describing a business transaction which I afterward verified in every particular.

During the first autumn after her death I saw and talked with, at various intervals, four friends of hers from Honolulu who visited this country. Two of these conversations were held in my own room, one in Brooklyn, New York, and one in Cambridge. In the seance following any one of these meetings Miss Field would comment on things that had been said, often taking the initiative, and surprising me by her assertion or comment; and in one case (this conversation having been in my own room) telling, with great vehemence, that a certain assertion made was not true, and it turned out to have been an entire misapprehension on the part of the person who had made it to me, although a very natural and entirely pardonable mistake.

But to touch on Miss Field's communications through Mrs. Piper in this unrelated way is to offer no adequate idea of them at all. Kate Field was

herself a psychic. She was always deeply interested in the subject. Planchette wrote under her hand, and she published the matter in a little book called "Planchette's Diary;" and since I have gone through all her journals and private papers, in preparation for her biography, I find frequent references to her own "sittings" with mediums. All this, I think Dr. Hodgson would say, has greatly helped her in communicating. She apparently took up the possibilities of psychic communication from her new life with just that intense ardor that characterized her when here in penetrating into the phenomena of the telephone or in her research and thorough investigation of

Q. Do you not believe that psychical research is destined to be one of the chief weapons in combating materialism,—the most important, indeed, when we come face to face with the materialistic spirit that pervades much of the modern scientific thought?

A. Most certainly I believe that the entire extermination of materialism is the heaven-destined work of psychic research; or, to phrase it better, psychic research, conducted as it is by leading scientific men whose conclusions must, perforce, be accepted as true by all intelligent people, is making the scientific demonstration which is the corollary of religious teaching. Jesus said that blessed were they who had not

to this life and this world the same relation of evolutionary progress as the life of the child bears to the life of the man. In infancy, childhood, or maturity, he is the same individual, only at different periods of evolution. As we are all primarily and permanently spiritual beings, and only secondarily and transiently on the physical plane, we live in two realms all the time, as Mrs. Reifsnider has so vividly dramatized in her helpful story, "Between Two Worlds." In this romance she has presented a great truth in a very attractive manner, and no one can read this book without benefit.

But don't understand me as affirming that the present is a materialistic age. On the contrary, it seems to me that we are so entering into a practical knowledge and use of the forces in the unseen, and into such a beautiful consciousness of the larger life, that it is an increasing joy to live. Is it not indeed true, as that most eminent biblical scholar, Rev. Dr. Briggs, said from the pulpit of Trinity church when Dr. Donald recently invited him to preach, that the world is advancing from the age of faith to the age of love? The best evidences of spirituality—its highest fruits—are love to God and man; and truly, if man love not his brother whom he hath seen, how can he love God whom he hath not seen? The world is coming into an age of love; man's spiritual nature is developing so that in his daily experiences he is able to persist because of the light of larger hopes and of a faith informed by knowledge, and to endure as seeing Him who is invisible. In an age when man discovers the nature of the stars, when he penetrates the secrets of the universe, shall he not learn to know the nature of his own life? Psychic research is one of the divinely appointed factors of the day in leading men to a truer knowledge of the nature of life and its constant evolutionary progress toward the Divine. Still I think it is true that even the greatest leaders in this work—Sir William Crookes, Professor Oliver Lodge, Professor William James, Dr. Richard Hodgson, and others—feel themselves to be as yet only on the threshold of the opening revelation of knowledge. Mental phenomena are so varied in their character that no one law of identity can apply to all. The communications given through a medium, for instance, may be from a friend in the unseen, or from a friend still in the physical body, or from the subliminal self of the sitter; and whether its origin is one or the other must be determined just as we determine the varied phenomena of intercourse with our friends in the physical world.

"What the Spiritualists ascribe to friends in the unseen I ascribe to God," said an estimable lady to me one day.

"But certainly," I replied, "we may all ascribe everything to God; only is it not possible that in the part of life a little farther on, just as in the life here, he works by means and not by miracles? If you give a pair of shoes to a man who needs them, I suppose it is primarily God who thus meets the poor man's need, only he does not materialize shoes before him, as a miracle, but puts it into your heart to buy and give them. God wants to send a poor family a load of wood, but he does not precipitate it through the roof. He puts it into the heart of some one to act as his messenger. Our great reward in this part of life, in endeavoring to live in purity and prayer and abounding good will, is that we may be not quite unworthy to be coworkers with God in this way. Is it not conceivable that our friends in the unseen thus find their employment and enjoyment in all forms of co-operation with the divine power, to carry out his will, to give his messages, to minister, in



*2 autographs
P. Piper's Writing*

the Mormon problem. It has been my privilege recently to meet Hon. P. C. Jones of Honolulu, a former member of President Dole's cabinet, who knew Miss Field well in Hawaii, and who tells me of the marvelous thoroughness of her investigations while there. "I never saw any person so keen in arriving at all the facts," said Mr. Jones. "She ought to have been a lawyer." Now, it was just this thorough persistence in investigating a new means of communication that was evinced by Miss Field in the seances with Mrs. Piper. The absolute identity of the expressions with her expressions and cast of mind when here impressed me forcibly.

seen, and yet had believed; but there are minds so constituted as to be more or less impervious to purely spiritual recognition, and although to a great degree spiritual things must be spiritually discerned, still, to a certain degree, also, spiritual things can be scientifically proved and demonstrated. When Miss Field said, "I look to science to prove immortality," she touched a great truth with prophetic foresight.

The spiritual realm interpenetrates this, and the worlds of the seen and the unseen are in the closest relation. In fact, there are not two lives, but it is all one life, the change called death not breaking the continuity; and the

short, in every possible way? The highest and noblest among us here minister most largely and truly to humanity. Does not the analogy hold true as we develop and progress?

"The onward progress of man will comprehend the development of his spiritual faculties so that he shall no longer need to resort to any special 'mediumship' to hold intercourse with friends in the unseen; but by the unfolding of his own powers he shall see and hear what is beyond the present usual range of eye and ear. My dear friend, Miss Field, once said to me, 'Lillian, you—~~all of you~~—in your world seem so stupid to me. You seem like persons who are blind and deaf and dumb, for I stand by you and you do not see me; I speak to you and you do not hear me, and as you do not hear you do not reply.'

"How do we look to you?" I questioned. "When you see us, what do you see?"

"I see the spiritual body," she replied, "and the physical body as a dark shadow surrounding it."

"At another time she told me that this shadow was more or less dark or dense, according to the degree of the spirituality of life on the part of the person—that one who lived nobly and prayerfully, with high purpose and generous thought, had thereby a far lighter and clearer physical body or 'shadow' surrounding the real (or the psychic) body, and, conversely, to live on a low plane made this surrounding shadow dense and gloomy."

There can be little doubt that humanity is pressing onward with an accelerated ratio of development into the finer perceptions and the clearer knowledge of the nature of life considered as spiritual evolution.

THE SET HARVEST MOON.

At a meeting of the O-ne-set Harvest Moon society held at their headquarters in the Library building Sept. 26 the following resolutions were adopted:

Whereas, According to the natural course of events we have been called to part with the visible form of our brother and friend, Colonel Wm. D. Crockett, an upright and conscientious man, a firm friend, a good citizen and a firm believer in the truths of Spiritualism who for many years was president of the Onset Bay Grove association and an honorary member of this O-ne-set Harvest Moon society, as well as one of the first agitators for it. We therefore deem it fitting to offer the following resolutions:

Resolved, That the love and sympathy of this society be extended at this time to his bereaved wife and loving daughter, knowing that they have the consolation that nothing but a belief in a continental iation-oassoc- h lief in a continued life can sustain them in this their hour of separation.

Resolved, That these resolutions be entered on the minutes of this society, and a copy of the same be sent to the afflicted family.

AUGUSTA FRANCES TRIPP,
Secretary O. H. M. Society.
Onset, Sept. 18, 1899.

At the annual meeting of the O-ne-set Harvest Moon society the following officers were chosen for the coming year: Mrs. E. S. Loring, president; Miss L. A. Hatch, vice president; Edgar Welch, treasurer; Augusta Frances Tripp, secretary; William Rankin, L. E. Bullock, Mrs. M. A. Chandler, Nelson Huckins, Samuel J. Smith, directors.

The total receipts at the annual fair were \$214.72; expenses \$152.48, leaving a balance of \$62.24.

Through the efforts of Mr. and Mrs. Rodenbaugh of Boston, assisted by the

best Onset talent, a musical and literary entertainment was given in the temple. A percentage of the proceeds to be given to the most popular society in Onset, the same to be decided by vote, a vote given with each ticket. The entertainment was an overwhelming success, and the O. H. M. society was the favored recipient of \$61.05, for which this society desires to thank Mr. and Mrs. Rodenbaugh and all who assisted; also all others who have in any sense helped to advance the interest of this society during the past year.

A small Harvest Moon festival entertainment was held Sept. 19, which was fully attended. Had the society known at an earlier date that the camp meeting association were not intending to celebrate the regular Harvest Moon festival and love feast, which had become so dear to the hearts of the people, there would have been more extensive preparations made by this society, and the result more satisfactory to all.

About \$200 have been donated this fall by different friends of the cause, and we are glad to be able to state to our friends abroad and all who are interested in our efforts that this society was never in a more flourishing condition. We feel that our object is a meritorious one; that of building a library and reading room, where strangers can be made welcome, with hall to accommodate the people resident the year round.

Our library now contains something over 1,200 books. Any donation of books or money will be thankfully received and acknowledged.

AUGUSTA FRANCES TRIPP,
Secretary O-ne-set Harvest Moon Society.

LETTER FROM JUDGE HAMMOND.

To the Editor: I am pleased to see the tone of your paper not quite so loud against the administration. I never object to a fair discussion of both sides of any question, but to make our good Spiritual paper an organ for a few "copperheads," and you among them, was and is a little, yes, a good deal, too much for me.

But you have struck a lead now that has long needed attention in the defense of some good mediums that I think have been much slandered, and some would-be nice Spiritualists are in the bunch, too.

I have had some experience that helps me to judge some in this matter.

PETITION.

TO THE SENATE AND HOUSE OF REPRESENTATIVES OF THE UNITED STATES.

THE taking of life by the machinery of the law is none the less murder actually; hence, capital punishment **MUST** be abolished throughout America before better moral conditions will obtain.

Solitary confinement for life is recommended for offenses which today merit life-imprisonment or hanging. Face to face with his own real self, man reviews his life and sees the mistakes of the Past, and this introspection and retrospection will lead him to purge his spirit from all debasing, criminal intent, and he will have become changed for the better before passing into the other life. Let the product of his labor be sold, and the money thus derived be given to the support or assistance of the surviving members of the family he has disrupted. This is the only rational, merciful mode of reformation, and the only one which inures to the betterment of him who administers and him who receives, and is, we think, only pure Justice.

The eyes of the whole world are upon America, the friend to the oppressed of other countries. Let her luster be grandly increased by this step towards a higher civilization—"Humanitarianism." The coming centuries can record no greater deed than this: therefore be it

Resolved, That we, the undersigned voters of America, will and do hereby pray your honorable body to give the subject of this petition solemn consideration, and to immediately frame and enact such law as will accomplish what we have hereinbefore suggested and do hereby earnestly urge be done, abolishing **FOREVER** capital punishment throughout the United States of America:

NAME.

ADDRESS.

Fifty-one (51) years ago last month I sat in my first seance. I got true messages, but all was so new and strange to me that I did not know what to make of it, and thought a little time would solve the question without my attention, but later I had such a flood of light that all was as clear as day to me, and became knowledge that needed no faith against doubts. And from that time to this I have been in hundreds of seances and had thousands of messages through a great variety of mediums, both at home and abroad, and in all this time and through all these agencies I have not found any such "frauds" as I read of in our own papers, and all the messages and intelligencies given me have been wholly or mainly true, so far as I have been able to discover. I could tell many particulars that have been very surprising to me, and of which I had not the slightest knowledge before.

No doubt that there are some "frauds" in our ranks, as there are in all classes of business, but to make such a rattling noise over it as our own papers have done at times has done our cause more harm than our enemies can do.

What would we think of a good family that should take pains to blow all over the world any "fall" of a son or daughter in it? I have been in the habit of sending off most all my Spiritual papers, and when I find one full of such stuff I throw it aside. Now, in all this I don't mean to encourage "fraud," but I will not circulate our own shame. Others do that fast enough and add millions of lies besides.

Now, I don't believe in so much lying in our own ranks. Most things can be explained so that no injury may be done to an innocent medium. If we were to treat all artists and artisans, and poets, and orators, and musicians, etc., etc., as we do mediums, they would be, most all of them, called "frauds!" as all should know there are stronger and weaker mediums, and a weak medium is no more a fraud than a poor artist, or singer, etc. Yet, most are ready to cry out "fraud," if the sitters opinions or expectations are not realized, or if the medium, like a mirror, reflects himself, or spirit surroundings. There are thousands of things to be considered in this matter. The conditions may be such that the best mediums may fail, and a poor medium, at times, may do good work. I have seen both, and in both there could be no ground for fraud, any more than saying that

cloudy or bright days are frauds. When a poor medium is dishonest and seeks to "patch out" for better apparent success, then "fraud" steps in, but can't prevail long, as when rank fraud is practiced it soon comes to grief, as in business or in society.

There are honest people among Spiritualists, as in society, that would be glad that no frauds existed anywhere. Yet, there are jealous and envious parties and "fraud hunters" that seem to carry around in their own hearts what they are seeking for, and put the dark side out on all things that do or may have a bright side to them, and shame on the party that can't see it. This will do for the first chapter.

Hot Springs, Ark. A. HAMMOND.

NO WONDER.

Small Boy—I don't wonder that women's heads so often ache.

Little Girl—Why?

Small Boy—Every time they see any of their children they've got to think up some reason for not letting them do what they want to.—Stray Stories.

BREAKFAST ON DRINK.

Coffee Makes Many Dyspeptics

"Coffee and I had quite a tussle. Two years ago I was advised by the doctor to quit the use of coffee, for I had a chronic case of dyspepsia and serious nervous troubles, which did not yield to treatment. I was so addicted to coffee that it seemed an impossibility to quit, but when I was put on Postum Cereal Food Coffee, there was no trouble in making the change, and today I am a well woman.

"One of the lady teachers in our public schools was sick and nervous. Frequently the only thing she took for breakfast was a cup of coffee; I urged her to try leaving off the coffee and use Postum instead. Went so far as to send her a sample from my box and give her directions. She now uses nothing but Postum Food Coffee and told me a short time ago that she was perfectly well.

"It is easy to make good Postum, once a person becomes accustomed to it. I put four heaping teaspoons to the pint of water and put the Postum in thin muslin bags, drop the bag into the water and after it comes up to a boil, see that from that time on it boils fifteen or twenty minutes, then use good cream, and you have a drink that would be relished by the queen." Mrs. Lizzie Whittaker, Kidder, Mo. Postum is sold by all first class grocers at 15 and 25 cents per package.—Adv.

THE WORK OF THE ALPHA SPIRITUAL SOCIETY IN CHICAGO.

How One Medium is Making Spiritualists.

Another Prominent Minister Leaves His Church for Spiritualism.

While Chicago is a city of churches, yet during the winter months there are from 30 to 40 Spiritualists' meetings announced each Sunday in four of the leading dailies under the head of religious announcements. This has been brought about within the last six years and "shows which way the wind blows." Spiritualism is progressing rapidly. The Alpha Spiritual meetings, 615 North Clark St., Masonic temple, which are held every Sunday night, are doing their part, and through the mediumship of Mabel Aber Jackman, many are brought into the light and made happy through the interesting lectures and convincing tests, slate-writing and spirit portraits, which are given in the bright gaslight each Sunday night. On Sunday night, Oct. 8, 25 slates were thoroughly washed and examined by members of the audience, and then placed together and laid upon the table, constantly in view of all, and in the bright gas light 12 of them were written full by the spirit friends, and every message was recognized and gratefully received by different members of the large and appreciative audience. Mr. Griffith, who came in just as the slates were placed together, received the following message which he states is in his wife's own hand-writing.

"My Dear Husband—Although you came in late, yet I do not forget to give you words of greeting. Didn't we have a hard time to get through the crowd down town tonight on your way here. I assisted you. How delightful it is to walk by your side. Crowds do not hinder us. Your affectionate wife, Jennie Griffith."

Mr. Griffith stated to the audience that he had come from the South Side, and owing to the crowded streets he was hindered, hence arrived at the meeting late.

And so each message contained tests and were precious to each one who received them with gratitude.

Three spirit pictures were received on cardboard which was examined by the audience and then placed between the slates. One lady received a most beautiful portrait of a nun whom she recognized as Sister Agnes. This being the second time the lady had attended the Spiritual services she was not only astonished but delighted to receive the finely executed portrait. Another lady who was also a new investigator, received the perfect likeness of her daughter, and another young lady obtained a pretty landscape.

While these pictures and messages were being executed Mrs. Jackman gave about 30 messages with full names and detailed circumstances every one of which was fully recognized by those for whom they came.

Hon. David Gilmour delivered a masterly address on Evolution, and all present were made to feel the power of his words and know each one must be their own savior. On Sunday, Oct. 1, E. J. MacRobert of London, Ont., was present and addressed the audience. His remarks were scholarly and pointed. He told us how rapidly our dear cause is progressing in Canada. He exhibited the spirit portraits of his wives, one in earth life, one in spirit painted upon a canvas 29x36 which were received under test conditions through the mediumship of Mabel Aber Jackman.

We have everything to be grateful for in this progressive age. Only re-

cently the Rev. Henry Gregor stepped out of the church of the Redeemer, one of the most fashionable and aristocratic churches on the West Side, left a handsome salary, and is willing to share the hardships of the other mediums for truth's sake. He has rented the Chicago opera house, and will hold independent services there each Sunday morning, all because the dear spirit friends have converted him to Spiritualism.

Let us lift our hearts in one loud song of praise, and be grateful for persecution, so long as we are lifting humanity out of darkness.

"Think not the sorrow that is deep to gauge

With the light plummet idle hands employ,

Think not the fires of anguish to assuage,

Nor feel the flames thou goest to destroy.

Who would come to others' aid
Must the price of grief have paid;
Who would play the pilot's part
Must the way have got by heart;
Who would be another's guide
Must by pain be qualified."

Sec'y.

RIGHTS OF SPIRITUALISTS.

Can a Spiritualist make a will which will be safe from legal fraud and appeals to prejudice when it is for the benefit of his faith?

This question will be tested again in Massachusetts. A bequest for the benefit of Spiritual religion has been assailed on the ground that there is no religion in Spiritualism and therefore the testator made an absurd and impossible bequest.

Mr. Barrett, editor of the Banner, says we can not claim anything under this will unless we prove Spiritualism to be a religion.

It seems to the writer that Mr. Barrett is on the wrong side of the question. If the testator regarded Spiritual religion as a reality, and if millions agree with him, it is immaterial what others may think or what the court may think of it.

His meaning is perfectly plain, and his friends knew what he meant. He had a right to make such a bequest, and the duty of the court is to see that his will is obeyed.

Whether Spiritualism is a religion or not is foreign to the question. The testator knew what he wanted and expressed himself intelligently. We are to be guided not by what others think about religion, but by what the testator meant.

The followers of every faith have a right to give their means for its promotion, and this right would never be questioned in reference to sects that have influence in the government.

The legal trickery in this case is not logical, and the question whether Spiritualism is a religion or not would cut no figure before an impartial court.

AN OLD SPIRITUALIST.

THE S. AND M. HOME SOCIETY.

Sunday, 11 a. m. sharp, Conference; 8 p. m. sharp, lecture and tests; Monday, 8 p. m., circle by appointment; Tuesday, 3 p. m., oriental reception; Wednesday, 8 p. m., benefit seance; Friday, 8 p. m., tests and development by Mrs. William E. Bonney of Blair, Neb. These meetings and seances are all free to residents of the Home and all professional mediums and speakers aiding the same. For accommodations at the Home and further information call or write, inclosing stamp for reply. —Dr. C. T. H. Benton, Cor. Sec., 3310½ Rhodes avenue, Chicago, Ill.

Our Great Combination Offer.

A LIBRARY OF THE BEST PROGRESSIVE AND CONSTRUCTIVE THOUGHT—THE BEST WEEKLY AND THE GREATEST MONTHLY ALL FOR THE PRICE OF ONE.

By special arrangement we are enabled to offer our subscribers, new and old, who send in their subscriptions before November the first, the following combination offer:

The COMING AGE	for one year, \$2.00
The LIGHT OF TRUTH	" " " 1.00
Total,	3.00

ALL FOR THE PRICE OF \$2.00.

Our readers are too well acquainted with the Light of Truth to need any descriptive word in regard to the favorite weekly. But for our friends who are not yet acquainted with The Coming Age we give the following:

THE COMING AGE,

Though scarcely a year old, this review has forced its way to the very fore front of the great magazines of progressive and constructive thought in the English-speaking world. It employs the greatest thinkers of the age, but it is in no sense dry, heavy or pedantic. On the contrary from

cover to cover it is bright, inspiring, constructive and entertaining. Perhaps no better characterization of The Coming Age has been made than the following, by the popular Boston author and journalist, Hezekiah Butterworth.

HEZEKIAH BUTTERWORTH ON 'THE COMING AGE.

"The Coming Age faces the future, and has caught the spirit of the times. It seeks to solve the two questions that are uppermost in the minds of all men: What can one best do in this life, and how can one best discover and follow with the truths of the life to come? It seeks to make clear those principles which give to man his birthright and to labor its dues, and to train the soul for life's noble ends."

The able reviewer of the Daily Press of Troy, N. Y., thus aptly describes The Coming Age in his issue of Sept. 5th: "The most original, the most sincere, and the most outspoken of the great mass of monthly periodicals devoted to radical thought and constructive measures. The September issue presents no less than 22 titles in its table of contents. All the articles indicate that the magazine has among its contributors the cream of the new thought expression."

The Coming Age is the only great review of opinion in America devoted to general literature which gives a prominent place to psychical and spiritual phenomena and philosophy. Hence it must prove of special interest to our readers.

Every issue contains besides the regular department of Authentic Dreams and Visions, ably conducted by Mrs. C. K. Ridsdier, papers of deepest interest to those who know the truth of the spiritual philosophy. Thus, for example, the October number will contain an extended conversation with Lillian Whiting, in which the

popular author gives us "Personal experiences in the investigation of Spiritual phenomena." This conversation is preceded by an extended editorial sketch of Miss Whiting, and a portrait from her latest photograph will also form a feature of the issue. Another contribution in this number will be an extended editorial by Mr. Flower on "Colonel Ingersoll and the Problem of Another Life." The November Age will furnish an exhaustive paper by one of the leading members of the Society for Psychical Research, the eminent Dr. R. Osgood Mason of New York, entitled "The New Therapeutics." This Mr. Flower predicts will be of great interest to those who are interested in progressive thought. Another feature of the October number will be a strong paper by the veteran author, Prof. Joseph Rodes Buchanan, entitled "The Supreme Sphere Above Humanity, and Its Demands." The regular department of Authentic Dreams and Visions alone is considered by many to be worth far more than the year's subscription to The Coming Age.

POPULAR FEATURES.

The Coming Age for next year will contain a strong serial story by Mrs. C. K. Ridsdier, entitled "Two Hearts for One." It begins in the January number and will continue through the year. The time of the story is during our great civil war. It is a romance of life and love, very strong and quite dramatic.

The January, February and March numbers will contain, in addition to the serial story, a brilliant novelette entitled "A Modern Minister."

Short stories and sketches of the lives of the earth's great men and women and studies of great books will also be monthly features of The Coming Age. The department of Authentic Dreams and Visions will receive special attention, as also will the department of Health Through Rational Living. Conversations with leading thinkers, preceded by popular editorial sketches, portraits of leading men and

women. The department of Books of the Day and editorials will go to make this magazine in the best sense of the word popular, and with the great original essays appearing each month will contribute to the broad culture of its readers and render it indispensable to all thinking people who wish to be in touch with the best thought of the time.

In their prospectus for the ensuing year the publishers state that it is their purpose to make The Coming Age brighter, stronger and better than it has been during the past year, and this, to our readers who are acquainted with the magazine, is promising much. They say that they propose to make this magazine a library of bright interest and virile thought, which shall appeal to every member of the home circle and prove indispensable to those who wish to keep abreast with the best ideas of the wonderful incoming age.

REMEMBER THE OFFER IS GOOD UNTIL NOVEMBER FIRST FOR PERSONS SENDING \$2.00 TO THE OFFICE OF THE LIGHT OF TRUTH PUBLISHING CO., Columbus, O.

MISCELLANEOUS.

EQUALITY.

(By Z. C. Ferris.)



THE pregnancy of the times for momentous changes is in nothing more strongly indicated than in the revival of criticism and discussion upon those fundamental principles underlying the social structure which have long been

held as finally established and rightly adjusted for all time to come. Foremost among these fundamentals that are again under review, pending a readjustment, are the principles of liberty, equality and fraternity.

These three have been almost universally accepted as the trinity presiding over human rights; and Americans, at least, have flattered themselves that the spirit of these abstract ideals was here embodied in the true and imperishable form.

The central and keystone principle of the three, equality, was grandly set forth in the opening clauses of the revered declaration of independence; and until yesterday it was sacrelige to doubt, not only the absolute right of the principle itself, but also its perfect and incorruptible embodiment in our constitution and developed institutions.

Today there are increasing multitudes who prize the principle has not yet been fully recognized and rightly embodied in the adjustments of the social organism; and, in support of the claim, bring forward such an array of facts, quite plain to all, that there is no answering the charge upon any direct line of rebuttal. In lieu thereof, we are met with the flank counter charge that the principle itself is palpably false.

The customary tactics of obstructionists who have to contend with a vital principle of human progress is to first pervert and misrepresent the true idea struggling for recognition—to construct a ridiculous straw man, and, calling it by the same name, proceed to knock the stuffing out of the effigy, in hopes of deluding others and, perhaps, themselves, with the belief that they are actually demolishing the real live thing itself. Such is the policy and procedure of those who now oppose a truer conception, and more perfect application of those great and external principles of right and justice—liberty, equality and fraternity.

We may thank our stars that these grand ideals are irradicable from the "great heart of the common people." Fortunate it is for the race that they are grounded in the very being of the human family, and can not entirely perish while society exists; for they are under perpetual and relentless assault from the classes and individuals who really hate and despise humanity—the common herd—and are ever seeking to draw aloof, and rise above the detested "rabble," which is regarded in the light of a necessary evil—necessary to minister to their luxury and gain; evil, because its very existence accuses them.

It seems hardly necessary in a liberal and progressive paper like the Light of Truth to refer to the attempted perversion of the plain meaning and intent of the word "equal," as used in the Declaration of Independence, and as it was then, and has been

ever since, generally understood and accepted as signifying political equality; equality before the law, or equal rights. No sane man ever supposed that the equality referred to in that grand declaration of human rights meant absolute equality in all respects and uniform sameness of individual human beings. Yet this is the ridiculous effigy, the contemptible travesty of the sacred principle upon which all our boasted liberties are founded, which its enemies are now parading, in the name of that most vital and essential principle of justice, with the hope and intention of thus bringing it into disrepute, and finally overthrowing it.

And who are they who thus seek to sap the foundation principle of our government. Anarchists? No, indeed! The anarchists are true to the great fundamentals, and the foremost champions of individual liberty and untrammelled opportunity for individual development. Socialists? No. Socialism, the reverse of anarchism in every other respect, is as one with it in its final aim and purpose, which is nothing else than more perfect individual liberty and fuller opportunity for development of the individual soul. With the same final purpose in view, the anarchist opposes the formalities of society as hindering more than helping individual development, while the socialist seeks the same end through the more perfect adjustment of social functions.

It is among your respectable, conservative, ultra-patriotic American citizens that you will find the traitor, who stealthily, but persistently, assails the foundation principle of his government. He is secure and comfortable, or, at least, has lingering hopes of becoming so, under existing conditions, and is therefore opposed to progress, which necessarily implies change. How many of his neighbors, or even relatives, are ground under the wheels of the industrial juggernaut remains a matter of indifference to him until his turn comes to be shaken from the high seat by the effects of the all-devouring trust.

But the trustification of industry proceeds at an ever-increasing rate, and the old guard, who have been crying themselves hoarse for a quarter of a century, may give their vocal organs a much-needed rest while enjoying the music made by the ever fresh reinforcements of calamity howlers. Every dog has his day, and it is now the middle-class man's day—to howl. The great, comfortable and conservative—as long as he remains comfortable he remains immovably conservative. With full stomach, fragrant cigar and the soothing dolce far niente type of moral philosophy—the philosophy of pickled hearts—there is always to his mind ages of time in which to begin that economic reformation necessary to the righting of wrong. It is with the utmost gusto that he rants in praise of the blessedness of poverty as he lolls in his easy chair and contemplates it at the enchanting distance, and preaches contentment to the toad under the harrow. If he talked in praise of the poverty of his garden or farm, where his cabbages and corn are cultivated, he would know himself at once to be a fool. But the philosophy of pickled hearts has had the field of moral philosophy for at least 2,000 years that we know of, and, according to the philosophy of pickled hearts, unreason is, of itself, saintly.

But watch the comfortable and conservative when an unexpected tilt of the harrow brings a sharp tooth squarely into the place where he lives and severs the umbilical cord that connects him with the resources of nature. Behold! old things have passed away and all things have become new!

There is nothing in human misery and disappointment, in itself, to give cause for rejoicing to any one; but there are circumstances under which the worst possible is, in the long run, the best possible. There are periods of history when a term in the Bastille or a graduating course in the Bull Pen are the best possible and only practicable educators. For this reason we rejoice to note that increasing thousands are having the steel driven into their hearts, and multiplying millions are learning by experience the place where the shoe pinches. Whatever influences superior intelligences may have in guiding the affairs of men, it is plain that experience is, after all, the only real teacher and evolution the only process in the march of human events.

Equality, equal rights, is safely anchored in every honest heart, and we hail with joy the advent of that glorious day when the majority will be only too glad to be accounted equal, and accorded an equal chance in life. Equal rights must mean equal opportunities, or it has no meaning at all. Nor will the gambler's equal chance to win or lose all in future suffice. Equal security and universal emancipation from the brutal law of incessant strife for the merely animal requirements is what manhood demands and will attain. Man will be truly emancipated when he at last struggles free from the "struggle for existence" and becomes rational master instead of blind slave of environment. Z. C. FERRIS.

JUDGE MOCK TO MR. VENNING.

Editor Light of Truth—If you have the space I will ask you to give it to the following relating to the answers of Brother Venning to my questions:

Brother Venning, instead of answering my questions in the friendly spirit in which they were propounded, went out of his way in assuming my belief to be something I never intimated, and then used the most of his time in tearing down that belief. He asks what I am "doing with such a paper as the Light of Truth." I will tell him that my knowledge of spirit communications dates back over 45 years, and during that time I have witnessed the various phenomena of Spiritualism and devoted much time in the study of its philosophy. How does my friend know that I would be in my "element among a set of old-fashioned Baptists," and that my "idea of God is so different" from his, when he never had any expression from me indicating my belief? I did not regard my belief at all relevant in propounding or answering the questions, and my friend should have answered the questions, after undertaking to do so, if he could, even if propounded by a Baptist, without regard to any one's ideas of God, but since my belief has been called in question, I will say that I never believed in a "personal God." My definition of God is just about as general as my friend's, and he, like myself, can come about as near comprehending his God as he can locate the end of space, even if he is beyond the 50-year line of maturity.

He says he believes "in an intelligent, living principle, inherent in spirit or mind, which outworks itself in phenomenal nature along lines which we characterize as laws, and of which intelligent, living principle each one of us is a part," and he further says: "There is no God but humanity." Does he mean by the last sentence that the combined intelligence of human minds constitutes God or the "All Mind," as he termed it? Let me ask him, Is there an Overruling Intelligence that existed before human beings were evolved? Did human intelligence create or develop the universe?

Is there an all-wise intelligence (call it God, Brahma, or what you will), that knows the future? Or are "we going it blind?" Was there not an architect of the universe? Is not that architect infinite in knowledge? (A "personal God" can be left out of the question.) Is there not an "all-mind," as he calls it, who knows the future? If so, is not that knowledge a verity or certainty? Is it within the power of man to change that knowledge?

He says that a man can "change his manner of thinking," etc., and that "this is a creation." What power is back of the mind that causes the "change in the manner of thinking?" Is our belief a matter of choice, or is it not forced upon us? What force is the origin of our thoughts? What force causes the "links" to be "twisted and bent?"

He says he "further believes that there is not a single action of our lives in which we are not influenced by our spirit friends for good or ill." Our actions certainly are influenced by our heredity, spirit friends, friends in the body, and by environments.

Is there anything else that influences our actions? If so, what?

Is there something in the mind of man that generates thought outside of the above named influences, and if so, what is the prime cause?

Can one who is destitute of the organ of tune ever so "twist the link" in this life as to become a musician? I know an eminent lawyer who is 55 years old (an age at which he might commit suicide with impunity) and who made great efforts to learn music and he now can not distinguish the Devil's Dream from Bonaparte's Retreat. My friend's premature fix suits me if it does him, but it would not do with Methuselah.

Brother Venning, instead of answering my concluding question, calls me the next thing to a Baptist and says it makes God a "scapegoat, etc.," and then doubts my sincerity. This is a little unkind, and he forgets that it has been said that "he that doubts is d—d."

Now, for fear my friend may doubt my Spiritualism, and say something that may induce Brother Hull, whom I have known so long and admired, to stop sending me the Light of Truth, I will state my belief.

I believe there is an overruling intelligence, essence of love and creator of the universe, the origin of whom is as little known to my friend as to me. That for everything physical there is a spiritual counterpart. That man has an individualized spirit now, and will have in the summerland, but whether it will finally reach Nirvana, as claimed by the Buddhists, I can not say. That what we call death is only transition, and that we can communicate with our earthly friends after transition.

That we enter the other world as we leave this, and continue to evolve, that "what is to be will be," that as to the overruling intelligence, "whatever is, is right," that it is only from a sensuous standard (and there is no universal standard) that we call things good and evil, and that which we call evil is only undeveloped good; that the whole universe is going on as God intended and there is no use for a "scapegoat."

My friend is very much mistaken when he says that such belief as I entertain is "deadening the very life energy of the soul." I have had this belief for many years, and yet my course of life has been and is active, physically and mentally. Yours truly,

Bluffton, Ind. LEVI MOCK.

An Old Nurse for Children.

Mrs. Winslow's Soothing Syrup for children teething should always be used for children while teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhoea.

THE OHIO SPIRITUALISTS' ASSOCIATION MASSMEETING.

We desire to call special attention to the state convention that was held in Army and Navy hall at Cleveland Friday, Saturday and Sunday, Sept. 22, 23 and 24. There were three sessions each day. The first session opened Friday morning promptly at 10 o'clock with Mr. E. W. Bond of Willoughby, O., as president, and Mr. D. A. Herrick of Cleveland, vice president, and Mr. George C. Day of Cleveland, acting secretary. The first session was called to order promptly at 10 o'clock with Brother E. W. Bond in the chair. The choir, assisted by the audience, rendered that beautiful old selection, "America," Rev. Moses Hull offered an invocation which was both uplifting and inspiring. Mrs. Eise of Gallon, O., rendered a selection entitled "Softly and Tenderly the Angels Are Calling." Mr. E. W. Bond then made the address of welcome, which brought the house down with applause. May the angel world interest a few more just such men as Brother Bond. Mrs. D. A. Herrick of Cleveland and Mrs. Harry Russell of Alliance rendered a selection entitled "Invisible Land." Rev. Moses Hull pronounced the benediction, closing the first session of the day.

AFTERNOON SESSION.

Promptly at 2 o'clock the afternoon session was called to order by the president with a well filled hall. Mrs. Russell of Alliance sang a solo; Rev. George C. Day offered an invocation.

Mrs. C. Fanny Allyn was introduced as the first speaker of the afternoon and took for her subject "What Does Spiritualism Stand For?" Mrs. Allyn is a most earnest speaker and presented her argument with force and power. Rev. George C. Day was introduced as the next speaker and took for his subject "The Reign of the Christian Religion and the Slavery of the People." His argument was met with hearty applause by the entire audience. Closing selection, "The Home of the Soul," by Mrs. D. A. Herrick and Mrs. Harry Russell. Benediction by Mrs. Mattie Hull.

The evening session was opened promptly at 7:30 by the president with a few well chosen and very appropriate remarks on reorganization, after which Professor Fisher rendered a very beautiful zithern solo. Mrs. Eise Sang. Rev. Moses Hull offered an invocation. Mrs. Mattie Hull was then introduced as the first speaker and took for her subject "The Advance of Spiritualism," and the growth of the camps all over the country, showing the rapid advance that was being made both in camps and in lyceum work in this country and in Canada. The next speaker was Mr. F. D. Dunakin of Cecil, O. Mr. Dunakin is a pleasant and earnest speaker and is destined to become a mighty factor on the Spiritual rostrum. Mrs. D. A. Herrick and Mrs. Harry Russell rendered "Open Those Pearly Gates." Mrs. Dr. Nellie C. Mosier of Brooklyn, O., was then introduced as the first medium of the evening. Mrs. Mosier's spirit messages were grand, giving quite a number of them with full names and the manner of their passing out. Mrs. Mosier will rank with any of the test mediums in the field. Dr. C. H. Figures was next introduced and gave some remarkable tests. Dr. Figures is one of the best known mediums in the state and his work speaks for itself. Mrs. Harry Russell rendered the closing selection of the evening, entitled "The Loom of Life," and Rev. E. W. Sprague of Jamestown, N. Y., pronounced the benediction.

SATURDAY MORNING'S SESSION

was opened with a conference meet-

ing; subject, "Reorganization." The first speaker called was Rev. Moses Hull, who presented the subject with great power, showing the necessity of organization and what could be done through organized effort. The next speaker was Mrs. Mattie Hull, who made many fine suggestions in regard to organization and urged the convention to commence their work at once. Rev. E. W. Sprague was next introduced and spoke of the work that he and his wife had done in the line of organization in New York state, Pennsylvania and Ohio in the last year, and what could be done through organized effort. Mr. Sprague and wife are two of the most successful organizers we have today, and are deserving of praise and support of all good Spiritualists. The morning session was closed with a musical selection by Mrs. D. A. Herrick and Mrs. Harry Russell, and the benediction by Mrs. Mattie Hull. The same subject was taken up again at the afternoon session and the time limited to 15-minute addresses. Rev. E. W. Sprague was the first speaker, followed by Mr. F. D. Dunakin, Rev. Geo. C. Day, Mrs. E. W. Sprague, D. A. Herrick and J. H. Taylor. The choir then rendered "Just Over There," and Mrs. Dr. Nellie C. Mosier was introduced as the test medium and gave some 20 or 25 communications, which were fully recognized by the friends present.

The evening session opened promptly at 7:30 with a selection by Mrs. Herrick, "The Gates Ajar." The Rev. Moses Hull was then introduced and took for his subject, "The Old and the New," and for one hour and a half spoke with his usual eloquence. After a violin solo by Professor Evans and wife, the well known test medium, Mrs. Maggie Waite of Detroit was introduced and gave some grand proofs of the immortality of the spirit. She gave some 20 or 25 communications that were fully recognized by the audience. Mrs. Waite is one of our best platform speakers. After a selection by Mrs. Eise, Dr. C. H. Figures was introduced and as usual gave some powerful tests which were fully recognized and received with hearty applause by the audience. Mrs. Russell and Mrs. Herrick then rendered a selection, "We Shall All Meet Again in the Morning Land," and E. W. Sprague dismissed the audience.

The Sunday morning session was opened promptly at 10:30 with a selection by the choir. After an invocation by Mrs. Mattie Hull the first speaker of the morning was Rev. Geo. C. Day who took for his subject "The God of the Bible or the Religion of Modern Spiritualism" and fully demonstrated the fact that Spiritualism represented the grandest philosophy and religion of the world. At the close of the lecture Mrs. E. W. Sprague made some very befitting remarks and gave some spirit messages which concluded the morning session. At 2:30 the afternoon session was called to order by the vice president, Mr. D. A. Herrick with a crowded hall. After a selection by the choir, Rev. Moses Hull offered an invocation and Mrs. C. Fanny Allyn was introduced as the first speaker, subject "Evolution and Revolution," and handled the subject in a masterly manner with many applauds from the audience, closing with a beautiful poem on evolution and revolution. The next speaker introduced was Mrs. Mattie Hull, subject "The Continuity of Life," and did full justice to her subject. Rev. Moses Hull then made an appeal for a collection which brought the desired effect. F. D. Dunakin then took the platform and delivered a short but very interesting address. And Mrs. Dr. Nellie Mosier followed with tests for one hour, all of which were fully recognized. After a selection the benediction was pronounced by Rev. Moses Hull. The

evening session was called to order promptly at 7:30 by the president, E. W. Bond, and standing room was at a premium once more to listen to Rev. Moses Hull, who took for his subject "If a Man Die Shall He Live Again?" His masterly lecture on this occasion will live in the memory of the people of Cleveland. Mrs. Russell rendered a selection "Just Over There," and Mrs. Maggie Waite was again introduced as the first test medium. She first read and answered written questions and then gave quite a number of clairvoyant tests. Dr. C. H. Figures was the next medium. After a selection by the choir, the president, Mr. Bond, thanked the people of Cleveland for what they had done for the convention to make it a success. The Rev. Moses Hull pronounced the parting blessing. It was one of the best attended and most successful conventions ever held in the state, both in a financial and religious sense.

GEORGE C. DAY,
Acting Secretary.

AUTOMATIC WRITING.

(Sara A. Underwood.)

Although so many believers in spirit communications are firmly convinced that discarnate spirits can clearly perceive coming events in the material sphere and are willing to give their friends in the flesh advice in regard to evading possible misfortunes, yet almost invariably when I have questioned in regard to our own personal interests, I have been rebuked for asking such questions. Once when the business outlook seemed rather gloomy, I asked if there was any hope of brighter prospects. The answer was as follows: "Zealous as we are in your behalf, we still must persist in denying your wish to make us break spiritual laws of discipline by any prophecies which might interfere with your true spiritual progress. Love works ever through devious ways—babes cry with angry ignorance of parental discipline—the mature man and woman understand why such discipline is absolutely necessary."

When inquiry was made as to the possible outcome of a certain business venture, this reply was given: "Spirits may not give true answers to sense questions of economics. We have over and over denounced the idea of spiritual fortune telling, so we can only repeat what we have said before on that point. We are not the arbiters of your fate, nor may we now explain what later will seem most clear to you, but you have taken some lessons with understanding, and will yet understand spiritual laws as you understand a few physical laws."

And again: "Ye must share with other mortals the experience of powerlessness of human will to turn the currents of the higher will from the determinations of human events."

Once I asked if we should believe the prophecies sometime given us from the spiritual world? Answer—"The band associated with your friend Pharos does not indorse spiritual prescience—more because of the need of earthly worldly discipline of souls worthy of exaltation to our spheres, than of the spiritual harm done through selfish knowing and consequent cowardly escapement of the legitimate outcomes of thoughtless acts and words."

Question—"What motive have those spirits who make false prophecies, and untrue statements, often given as from your plane to people on this side of life?" Answer—"The motive which makes gossips, both male and female, so strong in force on your

earthly plane—the desire to make you wonder and worry."

It is to be observed that in these statements, while they do not approve of prophecies being given, or asked for, they do not say that they do not know what is to occur; and in my own case, a few wholly unexpected, yet pleasant, incidents have been foretold me by automatic writing which I did not believe could occur at the time when written.

When asked by Mr. Underwood if they could read something he had written and I had not seen, and reply to it through my hand, this was the answer: "Pharos answers that the mortal minds of mediums are the bridges by which spirits incarnate communicate with spirits in the flesh, and therefore by the immutable laws of spirit-life, such physical hieroglyphics are not understood save by the sympathetic vibrations between spirits and mortals."

Question—"But the written words being in my mind, is it not possible, from my sympathetic relation to the medium, for you to know what the words are?" Answer—"Thou shalt sometime understand the laws governing elective sympathies. They are of deeper significance than thou canst yet understand. So, thou wouldst misunderstand what clear answer we should give to this question."

Question—"Can not you give me in one word—yes or no—answer to the question, Can spirits read mort writing?" Answer—"Well, yes; no; but no, so far as we must, at this stage. Oh, inquiring, sometime you will be placed, and will then see clearly the elements to clear answers."

The words in regard to want space for vibration led us to ask: Question—"Can you tell us anything in regard to the so-called law of vibration?" Answer—"Little can earthbound souls know of this great law. Yet the fact of such law being cognized and recognized on your preparatory plane is greatly to be praised. Vibration is one of the fundamental laws of the universe. But we who have gained the clue to this great force may not by reason of your embryotic ignorance, give you the key to cryptogrammic ciphers of occult wisdom which belongs to higher spirit spheres."

Question—"But can you not give a hint which will assure me that you know whereof you speak?" Answer—"Vibration is one of the higher spirit laws. It is greatly in use on earth planes, but is not, and, until earthbound spirits rise to higher planes, can not be clearly explained. But ye are obliged to work under its wonderful power wherein purpose of the Whole-of-Being shines forth."

Question—"Yet many human beings profess to know all about this law?" Answer—"Professions are not accepted proof. Those ye speak of are sincere, yet spiritually-blinded by reason of half-truths, which can only be shown in true harmony when sense conditions are thrown aside. To even you, we may not explain perfectly the workings of spirit outside of matter; nor even within the lines of matter wherein the law of vibration is felt, seen, but may not be understood or explained."

I give the above as specimens of the evasion of direct answers so often met with in these communications, since I think the varying phases and difficulties of such psychic investigations should be made record of, and studied, in order to arrive at clear and satisfactory conclusions.

Quincy, Ills.

CHRIST, THE SOCIALIST—By the author of "Philip Myers' Scheme." Arena print. 50 cents. 357 pages.

THE OHIO SPIRITUALISTS' ASSOCIATION MASSMEETING.

We desire to call special attention to the state convention that was held in Army and Navy hall at Cleveland Friday, Saturday and Sunday, Sept. 22, 23 and 24. There were three sessions each day. The first session opened Friday morning promptly at 10 o'clock with Mr. E. W. Bond of Willoughby, O., as president, and Mr. D. A. Herrick of Cleveland, vice president, and Mr. George C. Day of Cleveland, acting secretary. The first session was called to order promptly at 10 o'clock with Brother E. W. Bond in the chair. The choir, assisted by the audience, rendered that beautiful old selection, "America." Rev. Moses Hull offered an invocation which was both uplifting and inspiring. Mrs. Elise of Galion, O., rendered a selection entitled "Softly and Tenderly the Angels Are Calling." Mr. E. W. Bond then made the address of welcome, which brought the house down with applause. May the angel world interest a few more just such men as Brother Bond. Mrs. D. A. Herrick of Cleveland and Mrs. Harry Russell of Alliance rendered a selection entitled "Invisible Land." Rev. Moses Hull pronounced the benediction, closing the first session of the day.

AFTERNOON SESSION.

Promptly at 2 o'clock the afternoon session was called to order by the president with a well filled hall. Mrs. Russell of Alliance sang a solo; Rev. George C. Day offered an invocation.

Mrs. C. Fanny Allyn was introduced as the first speaker of the afternoon and took for her subject "What Does Spiritualism Stand For?" Mrs. Allyn is a most earnest speaker and presented her argument with force and power. Rev. George C. Day was introduced as the next speaker and took for his subject "The Reign of the Christian Religion and the Slavery of the People." His argument was met with hearty applause by the entire audience. Closing selection, "The Home of the Soul," by Mrs. D. A. Herrick and Mrs. Harry Russell. Benediction by Mrs. Mattie Hull.

The evening session was opened promptly at 7:30 by the president with a few well chosen and very appropriate remarks on reorganization, after which Professor Fisher rendered a very beautiful zithern solo. Mrs. Elise Sang. Rev. Moses Hull offered an invocation. Mrs. Mattie Hull was then introduced as the first speaker and took for her subject "The Advance of Spiritualism," and the growth of the camps all over the country, showing the rapid advance that was being made both in camps and in lyceum work in this country and in Canada. The next speaker was Mr. F. D. Dunakin of Cecil, O. Mr. Dunakin is a pleasant and earnest speaker and is destined to become a mighty factor on the Spiritual rostrum. Mrs. D. A. Herrick and Mrs. Harry Russell rendered "Open Those Pearly Gates." Mrs. Dr. Nellie C. Mosier of Brooklyn, O., was then introduced as the first medium of the evening. Mrs. Mosier's spirit messages were grand, giving quite a number of them with full names and the manner of their passing out. Mrs. Mosier will rank with any of the test mediums in the field. Dr. C. H. Figures was next introduced and gave some remarkable tests. Dr. Figures is one of the best known mediums in the state and his work speaks for itself. Mrs. Harry Russell rendered the closing selection of the evening, entitled "The Loom of Life," and Rev. E. W. Sprague of Jamestown, N. Y., pronounced the benediction.

SATURDAY MORNING'S SESSION

was opened with a conference meet-

ing; subject, "Reorganization." The first speaker called was Rev. Moses Hull, who presented the subject with great power, showing the necessity of organization and what could be done through organized effort. The next speaker was Mrs. Mattie Hull, who made many fine suggestions in regard to organization and urged the convention to commence their work at once. Rev. E. W. Sprague was next introduced and spoke of the work that he and his wife had done in the line of organization in New York state, Pennsylvania and Ohio in the last year, and what could be done through organized effort. Mr. Sprague and wife are two of the most successful organizers we have today, and are deserving of praise and support of all good Spiritualists. The morning session was closed with a musical selection by Mrs. D. A. Herrick and Mrs. Harry Russell, and the benediction by Mrs. Mattie Hull. The same subject was taken up again at the afternoon session and the time limited to 15-minute addresses. Rev. E. W. Sprague, was the first speaker, followed by Mr. F. D. Dunakin, Rev. Geo. C. Day, Mrs. E. W. Sprague, D. A. Herrick and J. H. Taylor. The choir then rendered "Just Over There," and Mrs. Dr. Nellie C. Mosier was introduced as the test medium and gave some 20 or 25 communications, which were fully recognized by the friends present.

The evening session opened promptly at 7:30 with a selection by Mrs. Herrick, "The Gates Ajar." The Rev. Moses Hull was then introduced and took for his subject, "The Old and the New," and for one hour and a half spoke with his usual eloquence. After a violin solo by Professor Evans and wife, the well known test medium, Mrs. Maggie Waite of Detroit was introduced and gave some grand proofs of the immortality of the spirit. She gave some 20 or 25 communications that were fully recognized by the audience. Mrs. Waite is one of our best platform speakers. After a selection by Mrs. Elise, Dr. C. H. Figures was introduced and as usual gave some powerful tests which were fully recognized and received with hearty applause by the audience. Mrs. Russell and Mrs. Herrick then rendered a selection, "We Shall All Meet Again in the Morning Land," and E. W. Sprague dismissed the audience.

The Sunday morning session was opened promptly at 10:30 with a selection by the choir. After an invocation by Mrs. Mattie Hull the first speaker of the morning was Rev. Geo. C. Day who took for his subject "The God of the Bible or the Religion of Modern Spiritualism" and fully demonstrated the fact that Spiritualism represented the grandest philosophy and religion of the world. At the close of the lecture Mrs. E. W. Sprague made some very befitting remarks and gave some spirit messages which concluded the morning session. At 2:30 the afternoon session was called to order by the vice president, Mr. D. A. Herrick with a crowded hall. After a selection by the choir, Rev. Moses Hull offered an invocation and Mrs. C. Fanny Allyn was introduced as the first speaker, subject "Evolution and Revolution," and handled the subject in a masterly manner with many applauses from the audience, closing with a beautiful poem on evolution and revolution. The next speaker introduced was Mrs. Mattie Hull, subject "The Continuity of Life," and did full justice to her subject. Rev. Moses Hull then made an appeal for a collection which brought the desired effect. F. D. Dunakin then took the platform and delivered a short but very interesting address. And Mrs. Dr. Nellie Mosier followed with tests for one hour, all of which were fully recognized. After a selection the benediction was pronounced by Rev. Moses Hull. The

evening session was called to order promptly at 7:30 by the president, E. W. Bond, and standing room was at a premium once more to listen to Rev. Moses Hull, who took for his subject "If a Man Die Shall He Live Again?" His masterly lecture on this occasion will live in the memory of the people of Cleveland. Mrs. Russell rendered a selection "Just Over There," and Mrs. Maggie Waite was again introduced as the first test medium. She first read and answered written questions and then gave quite a number of clairvoyant tests. Dr. C. H. Figures was the next medium. After a selection by the choir, the president, Mr. Bond, thanked the people of Cleveland for what they had done for the convention to make it a success. The Rev. Moses Hull pronounced the parting blessing. It was one of the best attended and most successful conventions ever held in the state, both in a financial and religious sense.

GEORGE C. DAY,
Acting Secretary.

AUTOMATIC WRITING.

(Sara A. Underwood.)

Although so many believers in spirit communications are firmly convinced that discarnate spirits can clearly perceive coming events in the material sphere and are willing to give their friends in the flesh advice in regard to evading possible misfortunes, yet almost invariably when I have questioned in regard to our own personal interests, I have been rebuked for asking such questions. Once when the business outlook seemed rather gloomy, I asked if there was any hope of brighter prospects. The answer was as follows: "Zealous as we are in your behalf, we still must persist in denying your wish to make us break spiritual laws of discipline by any prophecies which might interfere with your true spiritual progress. Love works ever through devious ways—babes cry with angry ignorance of parental discipline—the mature man and woman understand why such discipline is absolutely necessary."

When inquiry was made as to the possible outcome of a certain business venture, this reply was given: "Spirits may not give true answers to sense questions of economics. We have over and over denounced the idea of spiritual fortune telling, so we can only repeat what we have said before on that point. We are not the arbiters of your fate, nor may we now explain what later will seem most clear to you, but you have taken some lessons with understanding, and will yet understand spiritual laws as you understand a few physical laws."

And again: "Ye must share with other mortals the experience of powerlessness of human will to turn the currents of the higher will from the determinations of human events."

Once I asked if we should believe the prophecies sometime given us from the spiritual world? Answer—"The band associated with your friend Pharos does not indorse spiritual pre-science—more because of the need of earthly worldly discipline of souls worthy of exaltation to our spheres, than of the spiritual harm done through selfish knowing and consequent cowardly escapement of the legitimate outcomes of thoughtless acts and words."

Question—"What motive have those spirits who make false prophecies, and untrue statements, often given as from your plane to people on this side of life?" Answer—"The motive which makes gossips, both male and female, so strong in force on your

earthly plane—the desire to make you wonder and worry."

It is to be observed that in these statements, while they do not approve of prophecies being given, or asked for, they do not say that they do not know what is to occur; and in my own case, a few wholly unexpected, yet pleasant, incidents have been foretold me by automatic writing which I did not believe could occur at the time when written.

When asked by Mr. Underwood if they could read something he had written and I had not seen, and reply to it through my hand, this was the answer: "Pharos answers that the mortal minds of mediums are the bridges by which spirits discarnate communicate with spirits in the flesh, and therefore by the immutable laws of spirit-life, such physical hieroglyphics are not understood save by the sympathetic vibrations between spirits and mortals."

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Question—"Can not you give me in one word—yes or no—answer to the question, Can spirits read mortals' writing?" Answer—"Well, yes and no; but no, so far as we must answer at this stage. Oh, inquiring friend, sometime you will be placed as we are, and will then see clearly the impediments to clear answers. Your state of pupillage now prevents."

The words in regard to "sympathetic vibration" led us to ask: Question—"Can you tell us anything in regard to the so-called law of vibration?" Answer—"Little can earthbound souls know of this great law. Yet the fact of such law being cognized and recognized on your preparatory plane is greatly to be praised. Vibration is one of the fundamental laws of the universe. But we who have gained the clue to this great force may not by reason of your embryotic ignorance, give you the key to cryptogrammic ciphers of occult wisdom which belong to higher spirit spheres."

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Question—"Yet many human beings profess to know all about this law?" Answer—"Professions are not accepted proof. Those ye speak of are sincere, yet spiritually-blinded by reason of half-truths, which can only be shown in true harmony when sense conditions are thrown aside. To even you, we may not explain perfectly the workings of spirit outside of matter; nor even within the lines of matter wherein the law of vibration is felt, seen, but may not be understood or explained."

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It is useless to talk about religion
until one has felt it.

"Nor florid prose nor honied lines of
rhyme
Can blazon evil deeds or consecrate a
crime."

The Young People's Christian Temperance Union held a mass meeting in Chicago recently and among other things pledged themselves to raise \$1,000,000 to pay off the mortgage on the Woman's temple building in that city. When Spiritualists read such items as this, it would seem that the benefits of organization and union ought to force themselves on their attention.

CLAIRVOYANCE AND TELEPATHY NASCENT FACULTIES.

There was a great advance made in the reach after the unattained when psychology and physiology were brought more firmly together as inter-related sciences. That was a notably keen prophecy made by Dr. K. M. Bucke of the British Medical association, in his paper read before the section on physiology of the association, in Montreal, some months ago. Ideas of such tremendous import are slow in percolating through the average mind, as they are slow in possessing a mind fitted to give them expression.

Moreover, coming from such a source there is no alternative save the conviction that the great leaven of Spiritual philosophy is working after the manner of the wind that bloweth where it listeth, and no man knows whence it comes or whither it goes. Dr. Bucke says that telepathy (thought transference) and clairvoyance, are specimens of nascent faculties; that is to say, they are coming into existence, into being. He places in the same nascent state the phenomena of Spiritualism, and argues from this that a higher form of consciousness is making its appearance in our race. Whether it will become common, and finally universal, or wither and disappear, will depend, he says, upon the general laws of natural selection. But it is a fact that this consciousness is becoming common, and he adds that in the course of ages there should be born from the present human race a higher type of man possessing this higher consciousness. It is a rare and hopeful sign that acknowledgments of such import should emanate from the bastions of physical science, and Andrew Jackson Davis will now conclude to drive another rivet in

his decision not to alter, revise or embellish his great works. Dr. Bucke closed his remarkable paper by saying that the advent of this higher, better and happier race would amply justify the long agony of its birth through the countless ages of our past.

Spiritualism postulates all that Dr. Bucke outlines.

LILIAN WHITING.

The Light of Truth this week presents a brief biographical sketch of this justly famous journalist and philosopher taken from B. O. Flower's editorial in the October Coming Age, together with an interlocutory between him and Miss Whiting touching her experiences in mediumship and communication with the departed. Through the courtesy of the Coming Age people a new and excellent photograph of Miss Whiting accompanies the paper.

Interviews of this nature with the prominent workers in Spiritualism add tone and strength to the movement, giving encouragement to the timid and doubtful minded, and furnishing a store of facts and inferences unquestionably needed at this time.

Miss Whiting is one of the very few authors and journalists of the world who have struck out from beaten paths and taken hold upon the vital topics which concern humanity's far-reaching interests. This has been done, too, without loss of prestige in her other spheres of usefulness. It all reveals in a striking manner the marvelous change being wrought in popular opinion concerning the claims of Spiritualism. Twenty years ago Lilian Whiting could not have had a hearing. Today her contributions to psychism and the essential philosophy of life underlying it are read by millions and accepted as an important department in current literature.

HINDRANCE TO CONVICTION.

The person who reads the Light of Truth and is still skeptical with regard to spirit return may safely be classed with those whom a body need not bother himself about. There are some persons so constituted that no amount of evidence, no plan and scope of reasoning, can ever make them feel their immortality. Many of these go into spirit life so hedged about by constitutional environment that it requires long years, as we reckon eternity, to bring to them the consciousness that they are really divorced from their corporeal bodies. Manifestly, it is useless to expect that these persons will be effected by any thing that this paper may set before them.

Mrs. Maude L. Von Freitag, one of California's eminent mediums, is the latest victim of newspaper mendacity in the Sun Flower state, one sheet, the Los Angeles Herald, giving great space, at so much a column, to a woman's vilification—and it takes a woman to revile a woman. According to this female (whose venomous nonsense reads like the stuff Ida Worden Wheeler used to write about mediums for the Buffalo papers before she went insane), Mrs. Freitag and all other mediums are the scum of the earth. We now look to see some of our bright and progressive (?) exchanges, called "Spiritualist papers," take up this newspaper insult and parade it as another "exposure of fraud."

Senator Foraker and his satellites say that Mayor Jones has queer notions about almost everything and that he doesn't belong to any party. Same things were said about Jesus Christ, but the senators and satellites of his day are not remembered now.

BY THE WAY.

Rev. Herbert S. Bigelow, pastor of the Vine Street Congregational church, Cincinnati, writes of the "Church of the Future" after this fashion: "The church of the future will be the people's church. In form of government it will be a pure democracy and will have no written creed, for they are dry, dead husks through which the living truth is always bursting. No form or dogma will be made to do service for religion. Religion is love. Worship is service." To which the Central Methodist rejoins: "That sounds well, like the jingle of coin, but a creedless church is as impossible as a bodiless man. Many attempts at such a church have been made, but length of days has not marked their history. The church of the future will have a specific creed as a bond of union, in which the divinity of Christ and personal accountability of men will hold first rank. Only a believing people can be a strong people, and wise heads and consecrated hearts must set their beliefs in harmonious order."

Now, brother, be honest, and tell us what you mean by a union in which the divinity of Christ and personal accountability of men will hold first rank. How do you square this with the creed by which the Methodist church is supposed to be held together? Does not the efficacy of Christ as the atoning grace nullify personal accountability and take the sinner, though he be the vilest wretch that ever lived, into salvation and glory, if he accepts the creed of the atonement? What has accountability got to do with the anxious seat and the exhorter's plea and threat that without the blood of Christ there is no way of getting into glory?

Now if a Spiritualist should say that a bond of union, in which the divinity of Christ and personal accountability should hold first rank in the true church, it would mean something, because most Spiritualists believe in Christ's divinity as in the divinity of all good men and of all goodness and certainly they realize the accountability of persons in a general way. Can it be possible, brother, that you are wabbling on the points of Methodism?

There is considerable of that wholesome sympathy and toleration most of us are used to, being extended to the Mormon elders just now itinerating and preaching their gospel in Ohio. It is said they find it rare that a Christian home is opened to them, food is refused them, and other indignities heaped upon them by the meek and humble followers of Christ, but be it said to their credit that some of them grant the Mormon missionaries permission to sleep in their barns and hay ricks. This is better than Jesus got for he had not where to lay his head at all when out among the smug Pharisees of his day. Things are improving. By the way, if these Christian people feel perfectly safe in the efficacy of their religiosity why need they worry and torment a few peripatetic Mormons who are worrying themselves about the Christian's chances.

The corporation known as the city of Columbus is a fair specimen of the whiz, fizz, biz, otherwise understood as the toboggan slide form of government. Director of Accounts Cott submitted a statement of the financial condition of the city to the mayor last week showing a total deficit of \$46,660.33 in the various funds, not counting the \$50,000 deficit in the sanitary fund which was temporarily relieved by borrowing that amount of money as authorized by the city council. There

is a deficit of nearly \$15,000 in the police department, which will be increased to about \$50,000 by the end of the year.

We find in Une Echappée sur l'Infini, which we reviewed last month, says the Harbinger of Light, the following extract from a book by Dr. E. Gysel, a French physician, on Spiritualism; as the subject presents itself to the scientific mind. He says:

"Let us steadily look at some of the consequences which will presently result, no doubt, from the rigorously scientific establishment of the two fundamental principles of the spiritualistic doctrine; namely, the persistence of the conscious Ego after death; and the progressive evolution of the soul by its own efforts. This is neither more nor less than a complete revolution in philosophy, in morals, and in social and individual life."

Dr. Gysel is quite right in his forecast; and no power on earth is capable of preventing this momentous revolution from coming to pass. Nor is the time far distant in which those who have been most voluble and noisy in deriding, ridiculing, and condemning the greatest and most far-reaching event in the history of the human race, will either become discreetly silent, or will declare with impudent mendacity, "Well, for my own part, I always believed there was something in it, don't yer know?"

Professor A. E. Dolbear, a peculiar person who teaches school at Tufts college, comes forward and claims that he discovered and secured patents covering the processes of wireless telegraphy years ago, and that Marconi is infringing on his rights. This recalls to mind that the American Indians might be said to have discovered America. They were here before Columbus arrived.

The Boers have made their defy to Great Britain, and the latter, through Mr. Chamberlain, replied: "The demands are such as her majesty's government finds it impossible to discuss." This indicates that some experiments with the dum-dum bullet will be tried on the Dutch in Africa.

Marconi's system of wireless telegraphy was tried last week in reporting the international yacht races and proved satisfactory. The New York Tribune states that the consensus of opinion of the United States officers was that wireless telegraphy had passed beyond the experimental stage and that its value as a means of communication in the army and navy exceeded any system now in use. The Herald reports that it received the dispatches from eight to fifteen minutes ahead of those which came through the ordinary telegraph. The possibilities of the new method are practically limitless.

We are pained to learn that Mrs. May S. Pepper is quite ill at her home, 1062 Eddy street, Providence, R. I. She was suddenly stricken with heart failure at the recent Rhode Island State convention. The good wishes and prayers of thousands to whom she has been minister in that best of all offices, her mediumship, will go out to and for her in her hours of pain.

The spirit world around this world of sense

Floats like an atmosphere; and everywhere

Wafts through these earthly mists and vapors dense,

A vital breath of more ethereal air.

—Longfellow.

TO THE N. S. A. CONVENTION.

Greeting: The Light of Truth, cognizant of your powers and influence, requests you, on behalf of the mediums of this country and Canada, to put the National Spiritualist Association on record regarding mediums and mediumship.

In a word, is the clique now known to be in control of your organization, and whose purpose is to decry and root out the phenomena and mediums through whose psychical powers they are produced, going to succeed in fastening upon the National Spiritualists' association that policy and that crime against heaven and the conscience of mankind?

What are you going to do with the so-called "Fraud Question?" Will you, like most of the Spiritual press, pass judgment on our mediums from exparte, perjured testimony, the bald lies of newspaper "exposures" and the like?

Do you recognize that a crucial period in the movement is at hand regarding our mediums? Who is it that is making Spiritualists, the medium or the flamboyant talker and writer?

What course will you pursue relative to taking care of and protecting mediums charged by Tom, Dick and Harry with "fraud"? The Light of Truth, as representative of the thought and sentiment of thousands of Spiritualists in this country and Canada, seriously asks you, ladies and gentlemen of the convention, what you purpose doing with these questions. Lay aside the "Home Fund" boom, the "Declaration of principles" platitudes, jingophony oratory, and all other claptrap, and tell the Spiritualists of the country where the N. S. A. stands on a few vital questions.

DR. LOUIS SCHLESINGER IN VIRGINIA.

Evidently some scintillations of psychical and spiritual light are percolating through the crust of time honored Virginia orthodoxy, as the following from the Norfolk, Va., Virginian-Pilot of October 8 will show. Speaking of Dr. Schlesinger, it says:

"That there is something surrounding us besides those material elements that we know by the senses of sight, touch, smell or hearing is generally accepted, although many are loath to admit it.

That there is something intangible that enters into every life and connects us with other mortals seems to be daily proved by recorded occurrences. This fact can be ascertained from the records of psychical societies that are investigating mysterious occurrences, usually ascribed by believers, to mental telepathy or Spiritualism.

"A private exhibition of a most startling nature was given last night at the Virginian-Pilot's business office by Dr. Louis Schlesinger, late of California. There were four of the employees of the paper present and no possibility of collusion or deception.

"Dr. Schlesinger invited several of those present to write a list of names of persons living and dead. Then he cut off the separate names, folded them and placed them in a hat. As they were drawn and handed to him he took the folded slips, told the names on them and then the relationship of the parties to those present who wrote the names. Also who were living

and who dead (facts known only to the persons who wrote the names).

In this work Dr. Schlesinger acted as a medium and the messages were ticked out to him audibly, but the sounds could be construed only by him. As he was giving a few closing tests the doctor became controlled involuntarily, and while in a trance state delivered an address on Spiritualism and its revelations to man of a life beyond the grave. All present were profoundly impressed by what they saw.

"Dr. Schlesinger is a venerable gentleman of polished manners, evidently a wide traveler, courteous and dignified. He is stopping for a few days at the Monticello, and may, perhaps, give one or more seances while here, although he prefers to give private tests to those who wish to call on him in true spirit of honest investigation. Wherever he has been, including Richmond and other Virginia cities, the press has freely acknowledged his strange powers and given him full credit for tests that can not be explained in any material way."

SANITATION VS. INOCULATION.

If the state veterinarians would cease injecting the culture of the germs of tuberculosis into the hapless cows in order to ascertain whether there were any germs of tuberculosis in the cows, and instead would go among the dairymen and farmers and insist on clean stables, good food and pure water, there would soon be no "tuberculosis" in cows, says the Homeopathic Envoy. They, the veterinarians, may succeed in finally exterminating the race of cows, but they will never "stamp out" tuberculosis in them by their present absurd methods.

The same may be said with reference to vaccination. Rarely, if ever, does anybody hear of a case of smallpox breaking out in a clean family surrounded by proper sanitation. Another smallpox scare is now in its incipency in this city. While it is doubtful that the disease is really smallpox, let it go at that. Whatever it is, the cases, two or three, thus far reported broke out in back alleys in dirty quarters of the city. So it is every time and everywhere. We never hear of smallpox on the boulevard or the avenue. It is always in the alley, among the poverty ridden and the ignorant. There are thousands of human beings in this city today living in stys and pens worse than any farmer's cow barn. No wonder we have "smallpox," "Cuban itch," and all other manner of vile diseases. Add to this boards of health (?), God save the mark, are injecting into the veins of innocent children the poison of all these diseases under the false and exploded notion that by so doing they become immune to the diseases. Instead of cleaning up the towns and cities, providing public baths, parks and wholesome surroundings for the motley masses and compelling them to keep clean, they provide additional poison, disease and death in the form of vaccination. By the way, did the people anywhere ever ask for the passage of a law creating a board of health?

Eight planets approaching conjunction in a single zodiacal sign. War in Venezuela, war in the Philippines, war in South Africa, storms and starvation in Porto Rico, earthquake on an island in European waters, destroying 4,000 people, tidal waves and strange atmospheric disturbances—note the 7 consecutive unsuccessful attempts to sail the first international yacht race—all these abnormal conditions give weight to the astrological and psychical predictions of late years.

M. T. C. FLOWER.

Mr. Flower is one of the oldest Spiritualists now living, and on his eighty-fifth birthday sat for the photograph which embellishes the first page of Light of Truth this week. For many years he has been a leading figure in the ranks of free thought in Minnesota, particularly in the twin cities, St. Paul and Minneapolis, the former city being his home.

Mr. Flower was born at Feeding Hills, West Springfield, Mass., Oct. 14, 1814. He migrated at the age of two years, with his parents to western Pennsylvania, settling on a farm in Erie county, where he grew to man's estate and where his parents resided until they passed to higher realms. Mr. Flower's religious training was strictly along orthodox lines. Parents, brothers and sisters were wedded to the faith. One brother, a Methodist minister, who accepted the most extreme theological teachings, a literal burning hell, a walled-in heaven, a great He-God, and the great white throne, with all the hereditaments.

Being the youngest of several brothers, the influence of their teaching upon the young man's mind was overwhelming, and while he thought he believed all the gross absurdities of their teachings, there was something in his make-up that was disposed to rebel even in his boyhood days, and which would crop out occasionally in Methodist Sunday schools in puzzling questions. Yet so firmly fixed was the influence of his early religious training that a continual conflict existed between belief and doubt all the years from boyhood to man's estate. Finally he emerged from beneath the incubus, so that at the date of the advent of Modern Spiritualism the term agnostic would have well applied to him, as he was without any religious views, and was in a proper condition to investigate the innovation which startled the world fifty-one years ago, and has so palpably changed the religious thought of mankind.

Mr. Flower's investigations began with the first opportunity, and were followed up until he accepted fully its claims, and has ever and always publicly labored for the propagation of the principles claimed by Spiritualists.

DE COSTA IS OUT.

The Briggs thorn, which the Light of Truth predicted would prick the side of Episcopalianism, is at work. Rev. Dr. De Costa has resigned from the Episcopal ministry, and Bishop Potter has promptly accepted the resignation. Dr. De Costa says he can't stand "the higher criticism." "I prefer the faith I learned at my mother's knee," he declares, and this is quite sentimentally poetic. Perhaps it is logical. It is to be hoped that the aggrieved priest will make the most of it—and certainly he is to be congratulated on his honesty, for there is no place for him in the Episcopal church, and the same may be said of Dr. Briggs. Briggs, however, pushed in and De Costa slides out. But this is not the worst of it. The reverend gentleman casts serious reflections upon the honesty of the pulpits of the church he has vacated. The spirit of his remarks in this is a reminder of the little boy who got mad and would not play any more in the other little boy's yard. He says:

"I happen to know many Episcopal clergymen who would get out of the ministry if they could. * * * The case is very puzzling, and now, with teeth set, they stand to their task, not knowing what else to do. There is an imperative need of bread for wife and little ones. The hard struggle for

self blunts the moral sense, inducing mental inaction and spiritual asphyxia."

Verily the mills of the gods are grinding. Would it be too much irony to ask, can all this be true?

POINTS.

People should hold to the right, not to the established.

To the N. S. A., Chicago—PENSION THE VETERANS.

Read the absorbingly interesting "Bowles" pamphlets.

It takes a football match to show us the waste of 'rah material.

It is rather hard on most people to be held to their professions.

We are sowing the seed today for the harvest tomorrow. What shall the harvest be?

General Shafter will no more be in action. He was retired on the age limit Monday.

Hawaii is said to have more telephones in use in proportion to the population than any other locality in the world.

They speak of Admiral Sampson now-a-days when referring to the tilt with Cervera at Santiago, as the "man behind the horizon."

The forty men discharged by the combination of two street railways in this city a week or two ago will probably have time, while they are looking for work, to see the advantages of American prosperity—and vote the old ticket.

Young man, if you want space for the freedom of your mental and physical action, exercise a firm, decisive spirit. A halting, vacillating purpose never accomplished anything. First be sure you are right, then, as Davy Crockett said, go ahead.

A druggist in Cambridge, Mass., has petitioned the mayor to have a free ice water drinking fountain in front of his store removed on the plea that it is ruining his soda water trade. He says it is "not fair," and many of his townsmen are actively supporting him in this contention.

The war in South Africa begins as the war in the Philippines began, without a formal declaration. Great Britain has scored the point of bringing about an insurrection, owing to her claim of suzerainty, and this will be the status of the conflict unless some other nation comes to the rescue and assists the Transvaal government in maintaining its independence. The position of the two governments is similar, almost identical in fact, with that of the American colonies and Great Britain one hundred and twenty-three years ago.

Edwin Markham's most recent poem, "The Muse of Brotherhood," which appeared exclusively in the current Saturday Evening Post of Philadelphia, is one of the few great poems that the closing years of the century have produced. In it Mr. Markham voices a lofty optimism that is at once more impressive and more convincing than the notes of hopelessness and despair that characterize The Man with the Hoe. At the same time he nobly sets forth the principles of that universal brotherhood which says:

"My love is higher than heavens where Taurus wheels,
My love is deeper than the pillared skies;
High as that peak in Heaven where Milton kneels,
Deep as that grave in Hell where Caesar lies."

REV. DR. TALKWELL

In His Choice and Unique Sunday
Sermons To Light of Truth Readers
By C. S. Carr, M. D.

TALKWELL'S THIRD LECTURE— HIS SECOND PASTORATE.

I had intended in this lecture to confine my remarks to a brief sketch of my second pastorate, but I find so many written questions on my desk this morning indicating on your part a natural curiosity of a personal nature that I will speak more fully of personal matters than I intended to. I will not read the questions, but will try to summarize the principal facts covered by them.

You remember my last lecture left me in an obscure country place, slowly recuperating from an extreme prostration brought on by a long, successful city pastorate. I had begun to read the Testament without notes out there in the cool quiet of a beautiful old farm. The effect upon me was marvelous. It completely transformed my views as to the mission of a gospel minister.

I was then 37 years of age, unmarried, without even a boyish romance to vary the intensity of 20 years' experience as student and preacher. It was two years before I recovered my health sufficient to follow any vocation, during which time I remained in the country.

While living in this beautiful place, I became acquainted with a venerable old pastor of the church in the village nearby. He had been serving the church for over 30 years, and was beloved by all. I attended his services quite regularly for nearly a year, learning by observation what a pastor could really be to his people. The sermons were of a practical nature, and were intended for that particular congregation. While he held the older theological notions, he so seldom referred to them in his simple, off-hand, heart-to-heart discourses, that he scarcely ever annoyed me by them. He seemed to have naturally outgrown book theology. He had become so closely interlocked in the lives of his people that his sermons seemed more like fatherly advice and counsel than specimens of pulpit oratory. Many a mother had presented her child to this venerable old pastor for christening who had herself been christened by him, at the same altar, years before. To him were confided troubles, fears, plans and ambitions of the plain, wholesome people who were his congregation. His home was the temporary rendezvous of many a hunted, stranded soul. This spirit of sympathy and charity had so pervaded his church that the petty jealousies and rivalries of the other churches of the village found little foothold among his people.

I had preached in this church several years before at a conference which was held in the village. It was in the midst of the glory of my former pastorate. The people of the village had flocked out to hear the talented young preacher from the city. I little thought then that the gentle, old pastor who introduced me to his congregation that morning was so soon to become my teacher. I became slightly acquainted with his family, one member of which I had not forgotten. His youngest daughter, reared as she had been in the sunshine of this practical Christian home, although I had slight opportunity to become acquainted with her,

touched my heart as no other woman had. The vision of her simple loveliness, the memory of her helpful accomplishments had been with me ever since. Perhaps it was this that brought me to this old village again, to seek rest and recuperation.

It had been several years since I had seen her, during which time my relations to society had presented numerous opportunities to have selected a wife of social standing and wealth. Yet, somehow or other I had not done so; perhaps because of a vague memory—perhaps not; I am not sure. At any rate I was very glad to find that she was still unmarried and an enthusiastic assistant to her father in his many and varied pastoral duties. Our acquaintance soon ripened into warm friendship, which finally resulted in that deepest and holiest of all feelings—love. We were married in the fall, two years after my illness; and the following spring her father, who had become to me more than a father, died. The people all mourned the loss of their dear old pastor, friend and counselor.

One year from the date of my father-in-law's death, I became the pastor of the church he had served so many years. Even with the aid of my wife, who had been brought up in his work, I found myself in a more difficult place to fill than I did in my city pastorate.

In the first place my new resolution to bear the gospel to the poor and outcast found little scope in this rural pastorate, as there were very few of that class of people. Such few cases as I managed to find were hopelessly estranged from my people by old prejudices and ancient family feuds. There were in all five churches in the little town of 1,500 people in which my church was located. After a thorough investigation I found that less than 500 actually attended any church. I began visiting among the churchless ones, seeking to interest them in religious matters. But my activities were misunderstood by the other churches, as well as the people, and I was soon regarded as a proselyter, desiring to build up my church denomination. Everything was quiet before I came. Each church had settled down to their definite boundaries. There was peace, but it was the peace of death (as I thought then).

By the pastors of the other churches, I began to be regarded as a dangerous competitor, as my visits among the people began to bring into my congregation new faces. My colleagues, noticing my success in this line, began to visit also, which soon developed a spirit of rivalry among the churches, although I made every effort possible to avoid such feeling. My evangelical efforts were regarded with some misgivings and embarrassment by my own members. They had come to love the peace of the old days, and the disturbing influences of my zeal to spread the gospel was disquieting to them.

They were much better acquainted with the newcomers in my congregation than I was, and I discovered a lack of enthusiasm, if not a decided indifference toward my missionary efforts. I noticed, with sinking spirits, that my intense desire to push my

church out into new fields of activity was not only disturbing the peace of my own church, but it was kindling the spirit of jealousy and strife which already existed to some degree among the churches. Where I had sought to bring the gospel of peace, I had succeeded only in stirring up denominational zeal and competition.

I knew many of my flock longed for the quiet of the old days, when each church was more or less content with its own little circle of followers, leaving the rest of the world to come and go as it pleased. All this was new to me, and the shame and anguish it caused me was quite overwhelming. What was I to do? I knew that my mission was to carry the gospel to the world, and not simply to the few believers who constituted my church. But when I undertook to carry the gospel to the world I found that I was bringing a sword and not peace.

Petty denominational differences were revived that had long been buried in the quiet days that preceded my pastorate. Why could I not be content to preach and visit, to marry and christen, to bury and console, among the little flock left me by my quiet, genial predecessor, whom everybody seemed to love.

My new idea of the function of a gospel minister had led me to study social problems. I thought if I was to carry the good tidings to the poor and outcast I must seek to relieve the conditions that made them poor and outcast. I began to introduce such objects into my pulpit, but I soon discovered that my people were not interested in sociology. Prison reform, the tramp problem, better citizenship, purity of politics and the like, did not seem to them to have any connection with the gospel. In my city pastorate I had the reputation of being a great preacher, but none of the sermons that had made me great there was of the slightest interest here. In the city, surrounded by stirring scenes of local interest, assisted by fine music and elegant accessories of every sort, my eloquence and beautiful diction seemed fitting and met the applause of the multitude (although I doubt not that many a poor, lonely, bereaved, starving soul found little or no help by my eloquence).

But here it was different. There were no stirring local events. The people were intelligent, but practical. Their lives were simple and frugal. The sermon constituted all there was of a church service. If it referred to matters that touched their lives, they were interested. If not, they were not interested. No artifice of oratory or jugglery of words or gilded diction was of any account to them.

On funeral occasions I was a sore disappointment to them. With my dear old predecessor a funeral was made a great occasion. He was sure to have a crowded house, to which all denominations contributed. In his simple, clear faith he rose to an eloquence that moved all the people. He believed in heaven; an orthodox heaven. He believed in hell; an orthodox hell. He believed in the endless quiet of the one, and the never-ending disquiet of the other. He never bothered with questions about conditional immortality, continued probation, final salvation or an intermediate state. Death to him was final, but in his broad charity and magnificent toleration he found a comfortable hope in almost every case.

But with me the case was different. I was not at all clear on questions of future life. I believed in immortality in a general way, but it was a subject about which I disliked to make any definite statements. I had held almost every shade of opinion on these subjects without finding myself con-

tented with either, and had settled down into a sort of semi-agnosticism on these subjects which my city pastorate did not especially disturb. I had been in the habit of reading a few passages of Scripture, making a brief prayer, relating chiefly to the bereaved, sometimes adding a few vague remarks, touching immortality. But I had no settled, clear convictions on these subjects.

I knew nothing about heaven or hell, the whereabouts of departed spirits, the resurrection of the body, and could speak on these subjects only by using figures of speech to which almost any meaning could be attached. This did not satisfy these people. They wanted something more definite. Their small, well kept cemetery marked the last resting place of many a beloved one. They expected of me and had a right to expect something beside surmises, doubts and vague platitudes. But for the assistance of my sweet-spirited wife I should have sunk under the burden of these trials. I knew my people were nearer right than I was, but I could not adjust my thinking to their expectations of me. I was learning to love them more and more every day, and yet my weakness to serve them was growing more striking and apparent to me.

Most of my people were born and reared within the limits of the village. To them their little town with its institutions was the world. To me it seemed narrow and petty, although I recognized its charms and virtues. They were proud to have so noted a preacher as a pastor of their church, and yet were secretly disappointed by his ministrations. With my new gospel I had not yet become to be content with little things. I wanted to operate on a larger scale. I wanted to set the town on fire with evangelical zeal, and it had never occurred to me as yet that any such thing could be done or ought to be done, except through the agency of a regularly organized church.

AN INFIDEL STRAIGHTENED OUT.

Mr. Editor—If your compositor of "Our Ups and Downs" had set it up "as are infidels," and as it was in our MS., instead of "as we infidels," as the printed article had it, he would have pleased me better, and had the consolation of sticking to copy. Of course it can always be said of the compositor that he never does quite so bad as he could have done, but when, without authority, he has a man proclaim himself an infidel, when he is not one, he puts some strain on his prerogative. I think if you allow me to correct this "mistake of the printer" by giving my broadside view of things, your readers, both church people and Spiritualists, may conclude that as to the world, spirit existence and God, the trouble with me is not that I believe too little, but that my faith is too latitudinous.

As in the discussion of what we call the world, spirit existence and God, we are but discussing our ideas of these things, or what is in our minds, and as these subjective ideas are objectively true only in so far as they duplicate external things, the first thing is to fix our concept of the nature of human knowledge.

When we fix on consciousness as the basis or starting point of all knowledge we find ourselves in company with all the great philosophers and can not, therefore, feel so very lonesome. The primary facts we find in this consciousness are thoughts, emotions and volitions, and we call the entity mind or spirit. In this consciousness we also find those perceptive conditions which realists say come in through the five senses in the

form of solidity, color, heat and light, sound and taste, and, which projected back whence they came, we call the external physical world. And, evidently our own body is a part of this external physical world, for it must be studied in the perceptive way, and we can not make out an anatomy in a conscious way as we would a mental or moral philosophy, or a treatise on the will.

Now, this "infidel" accepts all the facts of consciousness, both the primary facts of thought, emotion and will, and that the perceptive facts are a correct duplicate of the physical thing in external space. He, therefore, believes in the absolute reality of both the spirit individual and the physical individual, and that they are just what they appear to be. He takes it that a group of physical properties, such as solidity, color and so on, justifies us in believing in a physical individual in external space; a group of radically different attributes, such as thought, emotion and will, justifies us in believing in the spirit individual in our own space, and in that of other men.

But an individual, physical or spiritual, which is merely a group of properties in certain space and time, is rather a flimsy sort of affair.

It requires the idea of God manifested in these things or "Being without sensible as well as without spiritual attribute, but which lends itself equally to every possible attribute, which admits as accidental attribute matter, as well as spirit, and can serve as subject for all phenomena indistinctly," to give the individual substance or body and reality. We, therefore conclude not only that there is a God, but that without God there is nothing, and the whole thing an hallucination.

Both the church and Spiritualism believe in spirit existence after what is called death, but so far as we know they do not go beyond a single heaven, which possibly some may build three or more stories high. Man at one strong leap lands himself in the presence of the living God, abundantly able to look Him square in the face, yet live. This perhaps is a vaulting faith, but scarcely so far reaching as ours; for we conceive that a pure and perfect and absolute God is much farther removed from man than that would come to. Spiritual writers speak of a third heaven, and perhaps of a heaven of heavens, and Mahommed has his seventh heaven. But these are stories and not heavens, for all may be reached direct from this life; the higher without passing through the lower.

What we believe in is an unknown number of heavens longitudinally arranged, and not altitudinally, or which follow after each other in regular or ordained orders, as the first heaven follows the earth life, and that thus finally we enter the inner chamber of God after "probating" through many outer chambers in an ordained order.

But it is asked how do you make all that out in any other than a purely imaginative and cranky way? Well, our earth experience gives us a pointer in that direction. At first the earth was altogether physical. Later on a spiritual system developed in connection with the physical. Now, is the man who believes there are yet other systems of existence than these, or that Being lends itself or manifests itself in other and higher systems, the crank, or is it the man who says the physical and spiritual are the only two, because they are the only ones he knows anything about? Is the man's head altogether spirit-level who makes his present capacities the measure of existence and of God?

As in this life the spirit system de-

velops, or comes up within the sphere of consciousness, within the physical body, and at "death" passes out, leaving the coarser nature behind, so in the next life a higher nature may come up within the sphere of consciousness in the spirit body, and at "death" there pass out to the second heaven, leaving the coarser spirit body in the system of existence where it belongs. And so on up through all the heavens and systems, in each casting off the coarser nature and in the next taking on a higher until we enter the God system, becoming "like Gods," therefore able to look on His face, yet live. Of course, in each system or heaven our capacities and the environment harmonize, just as our earth capacities and environment are adjusted to each other.

What insuperable objection to all this, unless it be that it is beyond the reach of our present capacities and we are in a most unseemly haste to chuck ourselves down in the presence of the living God before we are prepared for it.

We are told on authority that God is in all things, and all things in Him; and that in Him all things move and have their being. God is, therefore, in every man and in every capacity now within the sphere of our consciousness. God is also in every other system of existence and in every capacity man has now, but which does not come up into the sphere of consciousness in this life, because the "occasion" neither calls for them, nor is favorable to their development.

As God and every higher nature is even now in man, it is a mere matter of coming up within the sphere of consciousness, which is done in the successive heavens, the coarser natures and more crude ideas of God dropping out of consciousness to prepare the way for the new and higher. Even in this life some claim that capacities come up into the sphere of their consciousness, which are "occult" to the ordinary sinner.

Evidently our faith is too latitudinous to meet with general favor, and the compositor who has us dubbed "infidel" should be ashamed of himself. But then our MSS. are not always written as plainly as they might be, and sometimes we have great difficulty in making out our own composition.

F. J. RIPLEY.

Home, Tenn.

VANISHING.

The time hastens on when you and I and all must sail
On spirit wings, and drop from view the veil
That hangs 'twixt here and there; but long may last
This world when we are gone—we need not care—
A pebble on the ocean's bosom cast
Would place a lingering ripple longer there
Than note that we had been; that we were ever known
Upon this sea of life, as human pebbles thrown,
To cause a ripple here. Then to the task
Allotted man, placed on this plane of strife—
And onward push the fight, lest this mask
Of clay be crumbled down from mortal life
Too soon to realize one crowded hour of fame,
The only meed on earth to him who earns a name.
Asheville, N. C. T. C. WESTALL.

An author, being hard pressed by his creditors, wrote to an editor for whom he had done some work:

"Please send check at once, as my gas bill is due."

The candid editor replied in this brief fashion:

"So is mine. God help us all!"—Atlanta Constitution.

DO YOU GET UP WITH A LAME BACK?



Do You Have Rheumatism?

Are You Sleepless, Irritable, All Run Down?

Kidney Trouble Makes You Miserable.

SWAMP-ROOT is the Great Remedy for Kidney, Bladder, and Uric Acid Troubles. To Prove For Yourself Its Wonderful Curative Properties, You May Have a Bottle Sent Free by Mail.

You are in no danger of being sick if you keep your kidneys well.

They filter your blood and keep it pure and free from disease-breeding germs.

Your other organs may need care, but your kidneys most, because they do most.

If you are sick, begin with your kidneys, because as soon as they are well they will help all the other organs to health.

The treatment of some diseases may be delayed without danger, not so with kidney disease.

Swamp Root is the great medical triumph of the nineteenth century; discovered after years of untiring effort and research by the eminent kidney and bladder specialist, Dr. Kilmer, and has truly wonderful healing action on the kidneys and bladder.

It will be found by both men and women just what is needed in all cases of kidney and bladder disorders, lame back, dull pain or ache in the back, gravel, catarrh of the bladder, rheumatism, sciatica, neuralgia, uric acid troubles and Bright's disease, which is the worst form of neglected kidney trouble.

If your water when allowed to remain undisturbed in a glass or bottle for 24 hours forms a sediment or settling or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Dr. Kilmer's Swamp-Root corrects inability to hold water and promptly overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night.

This prompt, mild and wonderful remedy is easy to get at the drug stores, in fifty-cent or one-dollar bottles. Make a note of the name, SWAMP-ROOT, Dr. Kilmer's Swamp-Root, and remember that it is prepared only by Dr. Kilmer & Co., Binghamton, N. Y.

Swamp-Root has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief, and has proved so successful in every case that a special arrangement has been made by which all readers of the Light of Truth, who have not already tried it, may have a sample bottle sent absolutely free by mail. Also a book telling more about Swamp-Root and containing some of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact, their very lives, to the wonderful curative properties of Swamp-Root.

The great kidney remedy Swamp-Root is so remarkably successful that our readers are advised to write for a free sample bottle and to kindly mention the Columbus Light of Truth when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

CORRESPONDENCE.

THE FIELD AT A GLANCE.

Mrs. Virginia Barrett serves the Spiritual church of Louisville, Ky., for November.

Copies of the Lake Helen (Fla.) camp prospectus for 1900 can be had at this office when called for.

Dr. A. A. Kimball of Malden, Mass., is at the Leland during the N. S. A. convention at Chicago.

Mrs. C. B. Nichols, a well known medium, formerly of Norwich Ct., is permanently located at 583 Tremont street, Boston, Mass.

Dr. Harlow Davis, platform test medium, has returned from Europe and is located 233 West Twenty-second St., New York City.

Daniel Spear of Cardington, O., is visiting in Columbus. He has become a contributing member of the Columbus Cremation society.

Mrs. E. Kurth, president of the Woman's Progressive Union in Brooklyn is the guest of Mrs. Mabel Jackman during the convention.

Owen Z. Meredith and George W. Rumer, trumpet and physical mediums, can be addressed at Pittsburg, Pa., care of First Spiritualist church.

D. M. King, president of the National Spiritual and Religious association of Ohio, Maple Dell Camp, is now doing some lecturing in Michigan.

Charles J. Barnes, the well known medium, is in Chicago, located at 11 Bishop Court, and will hold circles Wednesday and Friday evenings at 8 o'clock.

The Massachusetts State Association of Spiritualists will hold a mass meeting in Lowen, Mass., on Wednesday, Nov. 8, at Odd Fellows' Hall, Merrimac street.

Will some readers of this journal kindly inform me where Sunday Spiritualistic meetings are held in St. Joseph's, Mo., and oblige, G. H. Schefstrom, Troy, Kan.

Mr. F. A. Wiggin is the permanent speaker for the Boston Spiritual temple, Berkeley hall, and will make Boston his place of residence at least for the coming season.

The First Association of Spiritualists of Philadelphia has secured the highly efficient services of Mr. Ravlin, who commenced his duties on Sunday afternoon, October 8.

The Alpha Spiritual society hold meetings at North End Masonic temple, 615 North Clark St., Chicago, every Sunday at 7:25. Mabel Aber Jackman, lecturer and spirit messages.

Mr. George W. Way of Wheeling, W. Va., gave a few sances at the residence of C. H. Matthews, New Philadelphia, O., during the street fair, Oct. 4 and 5. Mr. W. is a promising trance medium.

Highly gratifying resolutions expressive of esteem and appreciation were passed by the First Spiritualist church of Rochester, N. Y., at the close of a two months' service in favor of Mrs. Mary C. Von Kanzler.

The First Society of Spiritualists of Troy, N. Y., reopened their evening meetings for the winter, Oct. 15 and Mrs. Helen Temple Brigham commenced her monthly lectures on Friday evening, the 13th.

The Progressive Spiritual Society, South and East Diamond streets, Allegheny, Pa., have changed their mid-week meetings from Thursday night to Wednesday night. Dr. S. F. Meyers, speaker; Mrs. M. J. Crilly, test medium.

The Campbell Bros., celebrated phenomenal mediums, sail for Europe to all engagements in England, Scotland,

Germany and France. They expect to return to America about the first of the year. They will sail on the Cunard company boat "Servia" Oct 10.

William E. Bonney and Mrs. Mary J. Bonney began a series of meetings of a spiritual, progressive and humanitarian character, on Sunday, October 15, at 8 p. m., in room 200, Athenaeum Building, 26 Van Buren St., Chicago, Ill.

Mr. F. H. Roscoe, the well known platform orator and test medium, can be addressed for the first three days of each week at his residence, No. 151 Broadway, Providence, R. I., and for Thursday, Friday and Saturday of each week at his office, No. 297 Columbus avenue, Boston, Mass.

Hazel Biddee of Indianapolis, Ind., secretary of the Mediums' Protective association, will be in Chicago, No. 9 North Carpenter street, until November 1, and will be pleased to have all mediums interested in the association call upon her for information regarding the same.

Mrs. E. E. Compton of Washington, D. C., will now accept engagements as a lecturer and test medium. Mrs. C. is a well known worker of a few years ago, and her many friends, though pained to learn of her bereavement, will be glad to welcome her on the platform again. Present address, 652 Arch street, Indianapolis, Indiana.

Correspondence from Grinnell, Iowa, states that the camp at Marshalltown was a grand success, the last Saturday and Sunday being specially interesting. Great interest has also been excited in Grinnell through two public meetings held by Max Hoffman and Mr. Eichner. Mr. Hoffman's lectures and tests gave great satisfaction and when he returns, which he expects to do shortly, there will not be standing room in the hall."

The Helping Hand society (ladies' auxiliary to the First Spiritualist Society) of Flint, Mich., held its annual election of officers on Tuesday, October 3. The following officers were elected for the ensuing year: President, Mrs. Effie Post; vice president, Mrs. Ivah Ingalls; secretary, Mrs. Clara Ormsbee; treasurer, Mrs. Valeria Keyport. This society has passed its seventh anniversary, and the secretary gave the usual good report of this year's work.

The Washington state convention has just closed a successful session for the cause of Spiritualism. But few changes were made in the old officers. The new secretary is Mr. M. Munroe of Seattle. Esther Thomas and Mary E. S. McCall are the delegates to N. S. A. convention at Chicago with J. R. Francis and Willard J. Hull as alternates. The Post-Intelligencer, the leading paper in the state, has been present by reporter and treated us with much courtesy.—J. Marlon Gale.

The Rhode Island State Spiritualist convention was held in Providence October 4, with sessions morning, afternoon and evening. The following officers were elected for the coming year: President, Mrs. May S. Pepper; first vice president, S. K. Doe; second vice president, Mrs. Emma Graham; third vice president, Mrs. W. Halgh; secretary, Colonel B. F. Prouty; treasurer, Edward Bamford; directors, Mrs. Byron Thompson, J. K. Barker and Mrs. Mary L. Wilbur. Delegate to the national convention in Chicago, Mrs. May S. Pepper.

As I have never seen any communication from the Spiritualist society of Fenton, Mich., thought it would be of interest to some of your readers to know that we had a live society that had celebrated its first anniversary, Sept. 21. We had Mrs. Anna L. Gilles-

pie for speaker. State President D. P. Dewey gave us a brief history of the work of the N. S. A. in Michigan. Last, but by no means least, came the lecturer. All were glad to welcome and look at the sweet, kind face once more, and listen to her earnest plea for all to arouse and live, not to drift. As usual Mrs. Gillespie left a deep impression on her audience, and I feel sure that all felt like striving to live more spiritual, nobler lives.—Mrs. Jennie S. Deming.

A prominent Wis. medium writes:—Those who speak the truth and tell the facts should be encouraged and sustained. The poor mediums are so situated that they dare not say very much, as a rule, for there is no knowing what may be attempted to destroy them. Usually their sensitive natures cannot endure fighting. If a medium makes a mistake or fails to give just what an arbitrary domineering unspiritual mind demands, then the cry of fraud is raised and published to the world by those who know not or care not what they do, and it is taken up by the enemies of Spiritualism as good evidence against us as a whole. Other mistakes and failures and misdoings of certain Spiritualists must never be made mention of, must not disturb those who stand in high places.

The "Southern Cassadaga" Spiritualist Campmeeting association will hold their sixth annual convention on their grounds near Lake Helen, Volusia Co., Florida, February 4 to March 18, 1900. Lake Helen, 125 miles south of Jacksonville, is situated on the A. & W. branch of the "Florida East Coast Railroad," a line running between New Smyrna and Orange City Junction, connecting the East Coast road with the Jacksonville, Tampa and Key West R. R., thus giving a choice of routes from Jacksonville, and also making connections with the Clyde steamboats from Jacksonville on the St. John's river at Beresford Landing, or Blue Spring, eight miles from the camp. The campground is three-quarters of a mile south of the R. R. station at Lake Helen. It is beautifully situated on high pine bluffs, overlooking a chain of lakes, prominent among them Lake Colby. The Hotel Cassadaga will be open for guests December first, under the very efficient management of the Dohrn Brothers of Boston, who gave such general satisfaction last season. The apartment house, built by the association for light housekeeping, is one of the conveniences of the camp. This building is constructed in suites of three rooms, to be rented separately or together. The speakers and mediums already engaged are as follows: J. Clegg Wright, C. E. S. Twing, Mrs. L. Brewer and J. C. F. Grumbine. The new auditorium is a fine building lately erected. It is located on a bluff overlooking Lake Colby. It has a shingled roof, cloth sides, very comfortable seats, and a deep and wide stage. It will hold nearly a thousand people.

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Is the oldest and most successful Clairvoyant Physician in practice. His cures are marvelous. Successful in all kinds of chronic and acute diseases. When others fail he cures. Send him age, sex, name, lock of hair and 6 cts in stamps and he will send a clairvoyant examination of your diseases and treat you for only \$2 a month. No leading symptom required. Address Dr. J. S. Loucks, 35 Warren, Stoneham, Mass.

My mamma wants to tell you something. Is the title of a book that should be read by all expectant mothers; it tells how she can find relief from all the life incident to motherhood and secure health for both mother and child, sent free by Dr. J. H. Dye Medical Institute, Buffalo, N. Y.

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Safe and Effective in Every Form of This Common and Annoying Disease.

Many people suffer from piles, because after trying the many lotions, salves and ointments without relief or cure, have come to the conclusion that a surgical operation is the only thing left to try, and rather than submit to the shock and risk to life of an operation, prefer to suffer on. Fortunately this is no longer necessary, the Pyramid Pile Cure, a new preparation, cures every form of piles, without pain, inconvenience, or detention from business.

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The Pyramid Pile Cure is the most effective, the safest and most extensively sold of any pile cure that has ever been placed before the public, and this reputation has been secured by reason of its extraordinary merit, and the reasonable price at which it is sold, all druggists selling it at 50 cents per package, and in many cases a single package has been sufficient.

A person takes serious chances in neglecting a simple case of piles, as the trouble soon becomes deep seated and chronic, and very frequently develops into fatal, incurable rectal diseases, like fistula and rectal ulcers.

Any druggist will tell you the Pyramid is the safest, most satisfactory pile cure made.

The Pyramid Co., Marshall, Mich., will send free to any address a treatise on cause and cure of piles, also book of testimonials.

College of Fine Forces.

(Formerly New York College of Magnetism.) The students of this college represent four continents, and half of them are physicians, medical professors, or clergymen. Hudson Tuttle, the well-known author, calls this college "An institute of refined therapeutics, which is fast becoming of world-wide fame, and attracting students from many countries. It builds on exact science and includes the magnetic, electric, chemical, solar and spiritual forces which underlie every thing. Its course can be taken at home, and a diploma conferring the title of D. M. (Doctor of Magnetism) granted. Dr. Babbitt is author of several books on the subject.

The college is chartered, and confers the title of D. M. on a handsome diploma. Send stamp for circular to E. D. BABBITT, M. D., LL. D., Dean, 233 South Broadway, Los Angeles California.

Heal Yourself at Home. At \$1 per month by the magnetized remedies given through Dr. H. M. BAILEY, LAKESIDE, CAL., by his healing band. Send \$1 and postage with letter in own handwriting. We will diagnose your case by it and send you the proper remedies. We are compelled by our guides to make the charge so small so as to be in reach of the most humble.

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Fred P. Evans, the famous Psychic for Slate writing, etc., and is now located at his old address, "The Occult Book Store," 103 W. Forty-second St., New York City. Send stamp for catalogue of books and circular on Mediumship.

LADIES Star Regulator does the work; one full treatment Free. Mrs. E. Starr, St. Louis

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GEORGE B. HOLMS, Inspirational Speaker and Test Medium. Address 219 Crescent Avenue, Grand Rapids, Mich.

AMONG THE NEW BOOKS.

The Rise and Development of the Liquefaction of Gases. By Willett L. Hardin, Ph. D. Harrison Senior Fellow in Chemistry in the University of Pennsylvania. New York: The Macmillan Company. Price \$1.50.

At this time when "liquid air," popularly so called, is exciting so much attention, preparing, as it apparently is, to take a prominent place in the ordinary forces of commerce and utility, a work of this kind, right from the publisher's press, is opportune and highly valuable. To the ordinary lay reader the processes by which the gases composing common air are liquified and made available for many practical uses, are sealed volumes of most entertaining reading and study, which the author has thoroughly exhausted so far as history is concerned. Knowledge of experiments extending back a century in this novel field of chemical inquiry should be coveted. In this respect Dr. Hardin's work is quite exhaustive. The book is divided in a general way into four parts, embracing in their order the early history of the subject, the work of Faraday, extending through nearly half a century, a chapter devoted to critical constants, and the continuity of the gaseous and liquid states of matter. The fourth division deals with the liquefaction of gases by Cailliet and Pictet (1877) and extends to the present time, including experiments and descriptive apparatus of Wroblewski, Olszewski, Dewar, Kamerburgh-Onnes, Linde, Hampson, Tripler and others.

The author shows that there is no such thing as a permanent gas, i. e., all gases are subject to liquefaction, all of them have been liquefied, and with few exceptions all gases have been solidified.

To quote from the author's conclusions:

"Under the proper conditions of temperature and pressure all substances can be made to assume the gaseous, liquid or solid state. The three states of matter are usually defined as follows: (1) a gas has neither form nor volume, but tends to expand indefinitely; (2) a liquid has a definite volume, but assumes the form of the vessel in which it is contained; (3) a solid has a definite form and volume."

The book is handsomely bound and contains, including index to authors and subjects, 250 pages.

Dr. Hardin, although a young man, scarce 30, is already an acknowledged authority on chemistry. A few years ago he translated a book from the German called the Psychical-Chemical Measurements, which is now used and with great success, as a text book in the chemical department of the university of Pennsylvania.

Vedanta Philosophy. Lectures by the Swami Vivekananda on Raja Yoga and Other Subjects, also Pantanjali's Yoga Aphorisms, with Commentaries and Glossary of Sanskrit Terms. New York: The Baker & Taylor Company. Columbus: McClelland & Co. 381 pages. \$1.50.

This work is essentially uplifting and breathes in every line the divinity of man. The central thought of Raja Yoga, as defined by the Swami, is the mastery by the ego, the soul of the physical forces and functions of its environments, the gradual elevation to the super-conscious plane where knowledge and wisdom are at its command forever. It is, of course, the Hindu idealist's conception of God, infinity, man, and his relations to the whole, and carries throughout the pure and lofty idealism of the Hindu philosophy. Raja Yoga is an ancient system of Indian philosophy, and one of the four chief methods that the Vedanta Philosophy offers to obtain freedom and perfection. Swami Vivekananda became a familiar figure in several American cities during the three years following the parliament of religions at Chicago; he was cordially received in America, where the breadth and depth of his teachings were soon recognized; that cordiality has since ripened into deep respect and enthusiasm. His teachings are universal in their application. The methods of practical realization of the divine within the human are applicable to all religions and all peoples, and only vary in their details to suit the idiosyncrasy of race and individual.

As indicative of the scope of the work and where this teacher stands, the following extract from his introductory remarks is to the point:

"The teachers of the science of Yoga, therefore, declare that religion is not only based upon the experience of ancient times, but that no man can be religious until he has the same perceptions himself. Yoga is the science which teaches us how to get these perceptions. It is useless to talk about religion until one has felt it. Why is there so much disturbance, so much fighting and quarrelling in the name of God? There has been more bloodshed in the name of God than for any other cause, and the reason is that people never went to the fountain head; they were content only to give a mental assent to the customs of their forefathers, and wanted others to do the same. What right has a man to say he has a soul if he does not feel it, or that there is a God if he does not see Him? If there is a God we must see Him, if there is a soul we must perceive it; otherwise it is better not to believe. It is better to be an outspoken atheist than a hypocrite. The modern idea, on the one hand, with the 'learned' is that religion, metaphysics and all search after a supreme being is futile; on the other hand, with the semi-educated, the idea seems to be that these things really have no basis, that their only value consists in the fact that they are strong motive powers for doing good to the world. If men believe in a God, they may become good, and moral, and so make good citizens. We can not blame them for following such ideas, seeing that all the teaching these men get is simply to believe in an eternal rignarole of words, without any substance behind them. They are asked to live upon words; can they do it? If they could, I should not have the least regard for human nature. Man wants truth, wants to experience truth for himself, to grasp it, to realize it, to feel it within his heart of hearts; then alone, declare the Vedas, will all doubts vanish, all darkness be scattered, and all crookedness be made straight. 'Ye children of immortality, even those who live in the highest sphere, the way is found; there is a way out of all this darkness, and that is by perceiving Him who is beyond all darkness, and there is no other way.'"

In the steps which the Swami introduces in the pages which follow, Raja Yoga puts before humanity a practical and scientifically worked-out method of reaching the truth. Physiology and psychology are ingeniously interblended in the philosophy of the teachings. These steps Yama, Niyama, Asana pranayama, pratyahara, dharana, dhyana and samadhi, all of which are discussed in their order, are intended to bring us scientifically to the super-conscious state, or samadhi, and in order to reach this state we have to pass through these various steps.

The contents of the book are divided into five parts including a glossary. The section on Immortality is a fine bit of writing. In the Yoga Aphorisms is given comprehensive commentaries on their abstruse nature. A book on Bhakti-Yoga which is defined as "intense love to God," is a valuable part of the work.

Swami Vivekananda was the representative of the Hindu religion at the World's Parliament of Religions held in Chicago in 1893.

The Lost Atlantis or The Great Deluge of All. An epic poem by Edward N. Beecher. Illustrated. Cleveland, O., Station F. Price \$1.00.

This well written epic of eleven cantos and one hundred pages is a choice contribution to the literature pertaining to that great continent spoken of by philosophers and seers as far back as Plato—Atlantis. Whether or not sufficient data will ever be at hand to

establish the verity of the claims made for such a continent and its submergence, this poem will readily fit into the readers' inquiry and interest regarding it. The lines are truly classical, of Homeric type and style. Several drawings and diagrams accompany the text together with explanatory notes and index.

The Mysteries of the Formation of the Earth, the Rising and Sinking of Continents, the Introduction of Man and His Destiny Revealed in God's Own Way and Time. Author's edition. Ira C. Fuller. Price \$1.00.

From the introduction we learn that the contents of this volume were given by Spirit Josephine through the mediumship of Mrs. M. T. Longley, Josephine claiming at the time to be en rapport with a band of ancient spirits from whom she received the matter contained in the book. It is a well bound volume of 225 pages and essays to give the origin, growth and development of worlds spiritual and material. It is told in the form of a narrative rather than didactical, although there are passages of important instruction running through it. As a spirit, or psychical production it is a marvel, and although dealing with many topics, transcending mortal ken is nevertheless of absorbing interest. There is much in this book that will interest the antiquarian archaeologist and psychical student. It gives the history of Atlantis among other things, and goes to the root of pretty nearly all that can interest the inquirer of the origin of things.

Gems of Inspiration. By Mrs. Marcia M. Sisco. Clinton, Ia.

This is a book sent to us by Charles H. Kerr of Chicago, the publisher, who revised and brought into form an otherwise incongruous mass of manuscript and has produced a book of rare beauty and worth. As we understand it, these poems were written impromptu and wholly under the pressure of the moment, the topics having borne in upon the author through observation of the social, political, financial and religious bondage of the times. The poems are in the various meters and for the most part are, as the book's title indicates, gems of inspiration, and will be helpful to souls reaching toward the uplands. Many of them are trumpet blasts calling to duty, reason and love.

OCTOBER "COMING AGE."

The "Coming Age" for October is the best and brightest number yet issued of this magazine, which every thinking person should, "read, con and inwardly digest." The ablest articles in this current issue are Dr. George C. Lorimer's "The Scholar in Social Service," and Samuel Richard Fuller's "The Natural Law of Permanent Peace." These articles are real literature. Interesting "Conversations" with Lillian Whiting and Sam Walter Foss are given. B. O. Flower has an excellent article on "Mr. Herne's Contribution to American Dramatic Literature." There is an ingenious and suggestive story by W. G. Todd on "The Clergyman's psychometer." I. L. Albert writes on "How Shall We Deal With the Trusts?" but his article is utterly shallow. There are admirable portraits of Lillian Whiting, Sam Walter Foss and James A. Herne.

Mr. Flower should give his readers more such food as the Original Essays of Mr. Fuller and Dr. Lorimer. They are great. In this connection it is proper to say that a goodly number of valuable articles on social problems is promised the readers of the "Coming Age" in early issues. You can not afford to miss them.



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CARD FROM MOSES HULL.

The manuscript of the most important book I ever wrote is now about ready for the press; in fact, it is so nearly ready that I can finish it in 10 days. The book will contain about 400 pages. The title will probably be about as follows:

"The Bible; What It Is; Who Wrote It And When? Were Its Writers Infallible? What the Higher Criticism Says. A Few Thoughts Concerning Other Bibles, Etc., Etc."

This book I intend to make the crowning work of my life. I honestly think it will throw more light upon the Bible than has been done by any other book in our language.

No person seeking real light on the Bible can afford to be without this book.

Perhaps I should blush to say that though my chances for getting rich have been numerous, instead of taking them I have spent 48 years in constant and hard work as a minister, lecturer and writer on unpopular themes, my work has not paid me enough so that I can venture to get this book out without some advance pay.

The first edition will cost me at least the entire receipts for 500 copies. I now propose to get the book out as soon as I shall have received the pledges of 500 persons who will take it as soon as issued. The money to be sent to me when I publish the notice that the pledges have been received and the manuscript is in the hands of the printers.

I will send the books, postage or expressage paid, at one dollar each. Or I will send three copies, expressage paid, to one address for \$2.25, or six for \$4.00.

Every one who wants one or more of these books is requested to inform me at the earliest convenient date, as I want as soon as possible to set the printers to work. I would like, if possible, to get the books out in time for the holiday trade. Address me at 72 York street, Buffalo, N. Y.

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THE CHILDREN'S HOUR DELPHA PEARL HUGHES

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour"

Address all Communications for this Department to its Editress, "Aunt Rose,"
Box 65, Rollin, Michigan.

PUSS AND THE LOOKING GLASS.

Come here, little ones with golden hair,
And eyes that are deep and blue;
And you, and you, with cheeks so fair,
With dimples and roses clustering there,
Yet fresh with life's morning dew.

Come her, and I'll tell you a story true
Of a kitty, in years ago,
Who played and frolicked with children
like you,
Never dreaming that she would be held
up to view,
Long after her days were done.

Papa and mamma had been moving one day
And gone, very weary, to bed,
Reserving for morning the putting away
Of the household goods, which in countless
array,
From attic to cellar, were spread.

When all were asleep, far into the night,
Mamma heard a terrible sound;
An array of cats led up for a fight,
Could not have seemed worse, in her sud-
den fright,
As she sprang from her bed with a bound.

She followed the sound to the parlor door,
(The moon shed a radiant light),
And there, in great indignation, before
A mirror which stood 'gainst the wall on
the floor
Sat puss, arrayed for a fight!

I never should dare to repeat to you, dears,
The bad, naughty words that she said;
But the cat in the glass, not having such
fears,
Returned word for word her taunts and

At which puss aimed a blow at her head.

Mamma's timely entrance her fine mirror
saved,
And puss, I am sure, was ashamed,
When she found 'twas herself who so ill
had behaved,
Who made the wry faces, and scolded, and
raved,
And the glass but reflected the same.

And now, little ones, with eyes like the
night,
Or violets hid in the grass,
Whenever you think your mates are not
right,
When they make ugly faces, and call you
a "fright,"

Before you get angry or desperate quite,
Remember "The Cat and the Glass."

—Kate Woodland.

THE WORST BOY IN SCHOOL.

George Bennett was the worst boy
in the class, so every one said, and
what every one said must be true.
When his teacher left she called upon
the new teacher, who was to take her
place, to give her a little advice about
managing those boys.

"Will Ennis you will find mischiev-
ous and provoking, but he never does
a mean thing; Charlie Somers seems
better than he really is; William
Wright is always to be relied upon,
but George Bennett is as bold as a lion
and as bad as he is bold."

"Which is he," asked Miss Clare-
mont.

"Don't you know him? Why, I
thought every one knew his handsome,
daring face. He always dresses differ-
ent from the rest, is the largest boy in
the class and is sent to the principal
at least once in a day for correction."

Miss Claremont took the second
class. The roll book contained over 80
names, ranging in age from 11 to 14,
and towering above all others' names,
she saw the terrible name, George Ben-
nett, and she rested her head upon her

hand, fixed her eyes upon the dreaded
name and pondered. Was she to beat
a retreat at this point or try by strata-
gem to command the position? She
concluded to attempt the latter.

School-time came and the boys filed
into their seats, and the new teacher
scanned the faces closely for the
handsome face of the bad boy. None
answered the description. When the
roll was called there was no response
to the name of George Bennett. "Is
he not here?" gently asked Miss Clare-
mont.

"No, ma'am, he said he should not
come for three days," was the reply
from one of the class.

"Is he ill or out of town?"

Slowly and reluctantly came the an-
swer, "He said he was going to play
truant, and he knew he would be pun-
ished, so he might as well take three
days and bear it for an old sheep as a
lamb."

Three days passed and on the fourth
a boy taller than any of the rest, and
holding his head so defiantly that he
looked still taller, came in and took
his seat. She could see why Miss
Young had called him handsome, yet
she wondered that she had not said
magnificent instead. Eyes flashing de-
fiance to the world, cheeks of bright-
est carnation, a face oval in its outline
and up of features, each of which
were perfect in themselves. Surely
he must be a royal sinner if his deeds
were as wonderful as his face and
bearing. And this boy studied the
new teacher carefully and when the
school was almost out he still had not
decided whether he could frighten her
or simply disobey her.

He never once thought that all
through the hours of that day, during
the recitations, at recess, everywhere,
and always, he was being studied, too.
He never once caught those mild eyes
looking at him, and had just said to
himself, "I'll bet she'll open her eyes
before many days to the fact that I'm
here. I wonder how she will look
when I try some of my little surprises."

Just in the middle of this little
dream, he heard his name called, and
looking up found Miss Claremont look-
ing at him very innocently, asking if
he was willing to remain after school
a short time and assist her in ar-
ranging the book case. This was the
time he opened his eyes, and was
forced to answer, "Certainly."

The boys exchanged glances as much
as to say, "Isn't she sold?" and went
home wondering what the result of it
would be, for no teacher had ever ask-
ed George Bennett to do such a thing
before.

How they did work for a while.
Books were carried from shelves to
table and dusted and rearranged, and
as yet but little had been said. All at
once in the gentlest tone possible and
as if for the first time conscious of
the fact, she said:

(To be continued.)

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IDA ANDRUS, M. D.,
BOX 346, VICTOR, COLO.

Dear Aunt Rose: I have just been reading about foreign cities and thought perhaps a short talk about Florence, Italy, might be interesting, as well as instructive, to the cousins.

Florence, the city of flowers, is situated in the lovely valley of the Arno, with the snow-capped Apennines to the northwest. It was the home of the famous Medici family, making it the great center of literature and art. It is noted first, for its cemetery, where the mortal remains of so many well known foreigners, including the esteemed poet, Elizabeth Barrett Browning and Rev. Theodore Parker, were buried. It is filled almost entirely with English and American graves, and inscriptions mentioning New York, Philadelphia and many other American cities.

The cemetery evidently at one time was situated outside the city walls, but within the past few years all the fortifications have been leveled. It is surrounded by an iron fence and is nicely kept. The tomb of Mrs. Browning bears the simple inscription, "E. B. B., 1861." It is noted second for its duomo or cathedral, a structure of great historic interest. It was projected at a period of great ambition in the building line, when the various cities of Italy vied with each other to produce the church of greatest immensity. It was begun in 1294 and was nearly 160 years in building. Three or four generations of architects and builders passed away, each more or less changing the plans and more or less destroying what their predecessors had built up, until at last the structure was ready for the dome; this was in 1418. No such large dome had up to that time ever been attempted and now the question arose, "How was it to be built?" One difficulty that presented itself was the construction of a centering to support the stonework while in progress, it being argued there was not timber enough in all Italy for the purpose. Then some wise head proposed filling up the interior of the church with earth and using a mound of this material as a center. In order to remove the dirt afterward he proposed scattering money through it, when he thought the poor of the city would be glad enough to cart it away for the chance of finding the coin. At last a learned architect insisted that it was possible to construct the dome without any centering. His plans were fully carried out. The entire building is of brick, faced with black and white marble in panels. The dome is three hundred feet high; the dome of the capital at Washington could stand under it.

But much more interesting is the old church of St. Croce, begun at the same time and by the same architect. It is nearly as large as the cathedral, but much less pretentious. Within its walls are the tombs of Italy's great men, including those of Michael Angelo, Galileo, Raphael Mengh and many others scarcely less well known. There is also a fine monument to Dante, although he is buried at Ravenna. It is truly the Westminster Abbey of Italy.

Among the other principal churches of Florence is the church of St. Lorenzo, built at the expense of a few wealthy Florentines, which contains the tombs of the Medici. This stands opposite the cathedral and is an octagonal structure surmounted by a dome 90 feet in diameter. It is chiefly remarkable for its three bronze doors, constructed between four and five hundred years ago. They served in some degree as models for the bronze doors of our own Capitol at Washington.

SCHOOLGIRL.

How many of our school girls can tell us for what each of the above mentioned famous people were noted?—Ed.

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NEWS OF THE WEEK

President McKinley laid the cornerstone of the new federal building at Chicago on the 9th inst.

The large tinplate mills at Cambridge and Martin's Ferry, O., shut down indefinitely, throwing hundreds of men out of work.

B. Fay Mills and Mayor Jones of Toledo, non-partisan candidate for governor of Ohio, speak in the Columbus auditorium Friday evening of this week.

Some of the humane societies have censured the Dewey reception committee of New York and Washington for having docktailed horses draw Dewey's carriage when he visited those cities.

The Continental Automobile company of New York was incorporated at Trenton, N. J., with a capital stock of \$8,000,000. The company will manufacture and deal in automobiles and establish cab and other similar transportation lines.

The consolidation of the Columbus Street Railway company and the Columbus Central Railway company into the Columbus Railway company resulted in the discharge of 40 men from the Central road, most of whom are married and have families.

The seat of Brigham H. Roberts in the house of representatives may be declared vacant after the Utah polygamist is installed. This is the precedent established by the famous Cannon case in 1882, when the Utah delegate was disqualified because he was a polygamist.

General Merriman, who is at Wardner, Idaho, with troops guarding imprisoned miners, is reported as follows: "Since the trouble largely originates in hostile organizations of men known as labor unions, I would suggest a law making the formation of such unions or kindred societies a crime."

The wholesale druggists of Toledo, Detroit, Grand Rapids, Chicago and Cleveland have organized the Lake Erie Drug exchange for the purpose of boosting prices and traveling men employed by these concerns expect to be laid off. They are talking of combining and establishing big drug houses of their own, and they say a canvass of the field shows that they have the sympathy of retailers.

Congressman-elect Roberts vanished from Utah. He is charged with two felonies, of which polygamy forms the base, and two misdemeanors, for unlawfully living with his two plural wives. The evidence in the polygamy cases will rest upon the testimony of several witnesses already secured. In case of failure to convict in Utah affidavits have already been drawn to bring a record of the cases to congress.

The imposing ceremonies of opening the first international commercial congress in the history of the world took place in the auditorium of the national export exposition, Philadelphia, Oct. 12. There were present delegates from 40 of the foremost nations of the world, representatives of the chamber of commerce of the principal cities of this and foreign countries, representatives of the diplomatic corps in Washington and the presidents of many of the collegiate institutions of America.

An advance of from 20 to 40 and 400 per cent. in the cost of necessities of life over the prices of less than a year ago is a grim enough fact. Here are a few of the necessities of life squeezed up in price by the private trust: Meat, 2 to 4 cents; shoes, 25 to 50 cents; window glass, 150 percent; lamps, 10 per

cent; lamp chimneys, 10 per cent; tumblers, 30 per cent; carpet tacks, 40 per cent; brass wire, 100 per cent; wire goods, 60 per cent; nails, 97 per cent; glass jar tops, 80 per cent; glass jars, 50 to 60 per cent; canned goods, 10 to 55 per cent.

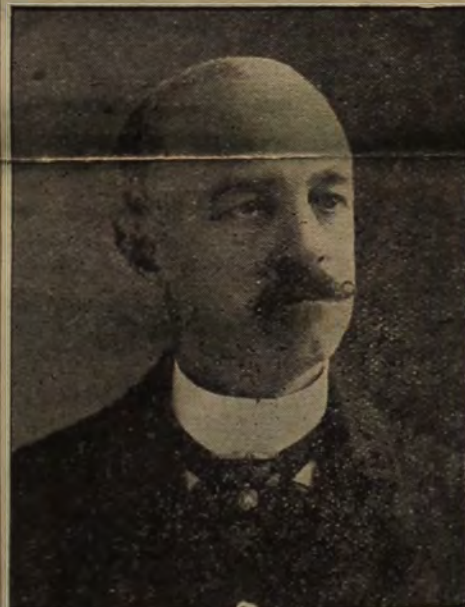
A VETERAN'S OPINION.

To the Editor—Have no fear that your present course in the defense of mediums will injure the Light of Truth. It will make it more popular than ever.

The eternal cry of some Spiritualist papers of fraud, and apparently published in fiendish glee, copied from secular papers without evidence of the truthfulness of the charges, and seemingly picked up and published from any and all sources without reliable evidence to establish the truth of the charges. I have ceased to place those papers in the hands of investigators, fearing the ill effects of the iteration and constant reiteration of widespread fraud in the ranks of Spiritualism. My own experience and contact with mediums and Spiritualists for nearly 50 years is evidence to me that at least three-fourths of this cry of fraud is repeated from mouth to mouth without any knowledge as to the truth or falsehood of the charges.

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